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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

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Formerly the American Bible League

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26

OCTOBER, 1920

No. 10

The Arena

The Book of Numbers--An Introduction and Analysis

BY WILLIAM H. BATES, D.D.



HE Book of Numbers continues the record of the unfolding and fulfillment of God's purpose and plan of providing salvation for the fallen race of mankind.

THE NAME OF THE BOOK.

The Hebrews, in accordance with their custom, named this fourth book of the Pentateuch "Va-Jedabar," after its first word, which means "And he spake." They sometimes called it "Bemidbar," which means "In the wilderness." The Septuagint translators of it into Greek called it "Arithmoi." The Latin translators called it "Numeri," whence our English title "Numbers" is derived—this after a conspicuous event, or rather two such events, narrated in it, viz., the numbering or census of the people.

THE SITUATION.

In Genesis, the book of origins, we saw the origin of the Jewish people and their enslavement in Egypt; in Exodus, their redemption from Egypt and at Sinai their equipment with a divinely given moral, civil, and religious-ceremonial law for their national career; in Leviticus, provision for their approach to God in worship and communion, to which is inseparably connected a code of rules for righteous life-service. Now what?

In the fourteenth month after their departure from Egypt, still encamped at Sinai, fitted out with a furnishing for their national mission in and to the world, plainly their next step must be to enter upon the stage of the grand onward movement in the development of God's redemption plan for the salvation of the world. They must take up their line of march to the land provided for and promised to them, where, as God's agents and instruments, they are to do their work. And this they do.

SCOPE AND CONTENTS OF THE BOOK.

The scope of the book is to narrate what took place during their journey from Sinai to the time of their finally entering Canaan, a period of thirty-eight years and nine or ten months.

The contents are chiefly historical annals, though there are some sections of a legislative character, adapted to the new circumstances into which they continued to come.

It has thirty-six chapters, which easily divide into four parts: the first part, of four chapters, containing the first census of the people and the ordering of the tribes; the second part, of six chapters (v.-x.), giving the institution of certain legal ceremonies; the third part, of eleven chapters (xi.-xxi.), narrating the events during the journeying from Sinai till they reach the land of Moab, facing Canaan; the fourth part, of fifteen chapters (xxii.-xxxvi.), tells of the second census and what took place while they tarried in Moab previous to crossing Jordan into Canaan.

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The Book of Numbers is thus seen to be a book of "wilderness experience" indeed. The substance and office of these experiences may be expressed by the word trial or *discipline*. The term Discipline is a fitting summary of the book. The Jews needed and were getting the discipline required for their conquest of Canaan, and to fulfill their divine mission.

Genesis—ruin; Exodus—redemption; Leviticus—worship; Numbers—discipline.

* * *

We heard a perplexed and somewhat wearied mother complaining the other day against the habit that the children's clothes had of fraying and wearing out. And we completely sympathized with her. But when we came to think of it afterward we discovered that there were a great many things that had the same habit. Take words, for instance. As we bandy them about how they lose their freshness and real meaning! We say good-by to our friends without ever a thought that in doing so we are asking that God might be with him and bless him. We use such great words as faith and courage and brotherhood and sacrifice, and in our use they become little and ordinary and commonplace. We have worn them out, and all the freshness and grip of the great ideas they contain are gone. But if we could come back to something like a right use of them, if we could fill them out into freshness and fulness and vitality of meaning, we would give a freshness and fulness and vitality to all of life.—*Christian Guardian*.

* * *

An iceberg in the pulpit will never set fire to a congregation.—*Evangelical*.

Intercession

BY LAWRENCE KEISTER, D.D.

HE word intercession means "The act of meditating between persons, especially in favor of one party." It is defined more briefly as "entrety in behalf of others." To intercede then, is to draw near the person addressed in behalf of another. The two Greek words translated intercede in our Bibles have this meaning, the approach to God being the primary idea and the interest in others being secondary.

The Greek word *enteuxis* is translated by the words intercession and prayer. In 1 Tim. 4:4, 5 it is translated prayer. "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the Word of God and prayer." In 1 Tim. 2:1 it is translated intercession. "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." In the latter case it appears as one particular kind of prayer and in the former it represents prayer in general.

In combination the Greek word *deēsis*, supplication, gives prominence to the expression of personal need; *proschrē*, prayer, to the element of devotion; *enteuxis*, intercession, to that of childlike confidence, by representing prayer as the heart's converse with God.

Our explanation of the word intercession applies to ourselves thus far, but the word must be studied also with reference to Christ and the Holy Spirit. We must not confuse the intercession of believers with the intercession of Christ. His intercession is the great essential fact which gives opportunity and efficiency to the intercession of others. In the 12th verse of his 53rd chapter, Isaiah says of Christ, "He bore the sins of many, and made intercession for the transgressors." In Rom. 8:34 Paul declares that, "It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." In Heb. 7:25 we are told of this present interest and activity in behalf of men. "Wherefore also he is able to save to the uttermost them that draw near to God through him, seeing he ever liveth to make intercession for them."

Nor should we confuse the intercession of believers with the intercession of the Holy Spirit. No doubt they are associated, and the former cannot exist apart from the latter. We receive the Spirit of adoption, whereby we cry, Abba, Father, but it is our cry as well as that of the Holy Spirit within us. Dr. F. W. Gunsaulus has said, "The best things we find in our minds have no human parentage. They are spoken not to us, but in us and by the Holy Spirit." "The Spirit himself beareth witness with our spirit, that we are children of God." We know our mind and also distinguish the Spirit's testimony and presence. If our intercession is distinct from that of the Spirit it is sustained by the greater and rendered real and effective by it. Rom. 8:26-27 explains this superiority. "The Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Here the Greek word *huperentunchanō*, means to meet God in behalf of another which is the very idea of intercession.

Thus it becomes plain to us that the intercession of believers, or their prayer for others, must be based on the intercession of Christ and associated with the intercession of the Holy Spirit. Apart from Christ and the Holy Spirit it has no merit and no effect, no power to win God's favor in and of itself. It is not an independent agency of salvation and our idea of it must not drift into an unscriptural doctrine like the mass of the Roman Catholic Church which assumes the perpetual repetition of the sacrifice of Christ upon the Cross by priest and ritual and consecrated wafer. It accepts the sacrifice of Christ as made once for all, a sacrifice to which no man can add a single element of value. It proceeds from His intercession and associates itself with Him as He appears in the presence of God in the interest of men. It approaches God in the name of Christ according to His direction because this method of approach gives new access to the Father.

It is found "praying in the Holy Spirit" according to Jude (20) and "praying at all seasons in the Spirit" according to Paul's earnest admonition.

The following statement by Bp. Martensen covers the case we are now considering with the additional idea of Christ's working through His people. "Prayer in the name of Jesus is not only about the concerns of Jesus and His kingdom; not only prayer for the things of Christ, but prayer which we offer relying upon the Word of Jesus, and trusting His promises; praying in the full power and warrant He has given to His Church, for a fullness of power from Him, who is the eternal Mediator between God and man; the heavenly Priest, who has provided an everlasting atonement, who ever makes intercession for us before the Father, by whom we, being justified through Him, have access to the Father. And in proportion as the prayer offered is really prayer in His name, it will be heard; for in like proportion it is Jesus who prays the prayer through us."

In the Old Testament we are taught that the character of the person praying determines whether or not a prayer is acceptable to God. In Prov. 15:8 we read, "The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight." In Prov. 28:9 we find a most reasonable and incisive statement. "He that turneth away his ear from hearing the law, even his prayer is an abomination." The teaching of Jesus is in harmony with this Old Testament idea. He asserts that the prayer of the publican, because of its simplicity and sincerity and because it expresses a true sense of sin and a real desire for God's mercy is more likely to win the divine answer than the prayer of the Pharisee, which was formal and self-satisfied, even boastful, thus showing a fatal ignorance of himself and also of God.

While any believer may offer a prayer of intercession, we naturally regard those who have made the most advancement in Christian life to be the most capable in this service. In His great prayer Jesus seeks the sanctification of believers as the normal development of Christian life and the best possible preparation for Christian service. Sanctification means stability of character because no known evil is permitted to remain. Thus the destructive forces are excluded and the constructive agencies have a free field. According to our Confession of Faith—"Sanctification is the work of God's grace, through the Word and the Spirit, by which those who have been born again are separated in their acts, words and thoughts from sin and are enabled to live unto God, and to follow holiness, without which no man shall see the Lord." As thus defined sanctification promotes both steadfastness and usefulness. No wonder the earnest desire of Jesus finds expression in His petition to the Father: "Sanctify them in the truth." The Father's aid is invoked to secure this end, for it is the work of God's grace, yet we note that Christians themselves have their part in their sanctification as the words of Jesus indicate—"for their sakes I sanctify myself, that they themselves also may be sanctified in truth." He offers Himself as our example of sanctification. He sets himself apart for the service of God by a definite and deliberate act. Dr. Frederick W. Robertson has said that "the blood of Christ was sanctified by the will with which He shed it: it is that which gives it its value." "God can be satisfied with that only which pertains to the conscience and will and so the writer to the Hebrews asserts, 'Sacrifice could never make the comers thereto perfect.' The sanctification of Christ was self-devotion to the truth." When He sanctifies Himself that His disciples also may be sanctified He passes on to them this self-devotion as their personal privilege and their proper preparation for effective work.

Our sanctification appears as our own personal act and also as the act of the Father through the application of truth. It means closer fellowship with Christ, better coöperation with the Spirit. As a direct consequence our prayer for others will harmonize with the intercession of Christ and the Holy Spirit and will have a correspondingly deeper meaning. It becomes effective in reaching both God and man and our personal experience will remind us of the words of James: "The supplication of a righteous man availeth much in its working."

"All Christians are God's clergy," said Archbishop Leighton who died in 1684. The Church has had more than 200 years to embody this truth in its life and to

apply this principle in its work. It is making progress slowly through the missionary societies and the various working organizations but it has not reached its limit or realized its ideal. All Christians should be God's clergy. They should represent Christ, they should preach His Gospel according to their ability—they should know His Word measurably and His will well enough to obey it. They should always stand near Him if not next to Him and always be ready to take orders from Him. We well know that all Christians have not attained this conception of themselves. Many fail to press on to perfection as Paul exhorts them to do in Heb. 6:1: "Wherefore leaving the doctrine of the first principles of Christ, let us press on to perfection." The first principles are not the only ones that concern us but all that God has made available for us here and now has its interest and value. We need not fear becoming fanatical while we remain in company with Christ and under the leadership of the Holy Spirit. Pres. Faunce, assures us that—"To Christianity virtue is always an extreme, until seventy times seven. To Christianity goodness is never a nice balancing of considerations, but an unreserved abandon, a total dedication to an infinite task."

After his first visit to mission lands Dr. John R. Mott urged a large increase of foreign missionaries. After his second tour he recommended the increase of the native service. After his third tour of mission fields he says: "I am constrained to shift the emphasis entirely from numbers to quality, especially to the spiritual aspect of the life and activity of the workers. While thousands of well-qualified new missionaries and tens of thousands of the best furnished native leaders and workers are required to enable the Christian forces to meet the present world situation, beyond a shadow of doubt the principal requisite is that of a far greater manifestation of spiritual vitality and power in all departments of the missionary movement. The point applies with just as much force to those who further the work of the Church at home as to those responsible for its extension abroad. The world-wide expansion of pure Christianity is essentially a spiritual and superhuman movement. Therefore, the chief emphasis throughout the entire enterprise should be placed on the spiritual."

But how shall we discover that we are God's clergy, sanctified by Him for Christian life and service, and sent by Him even as Christ was sent into the world? Shall it be through stress of work which reveals the necessity of divine aid? Or shall it be through the plain teaching of the Master who directs us to consecrate ourselves and then consecrated to consider the needs of others whom we are already prepared to serve? Some Christians may prefer to work for others rather than to intercede for them. Some Christians may not be inclined to tarry for consecration, as though this were unnecessary, or undesirable. But if we have followed the scriptural method, if we have sanctified ourselves and God has sanctified us, if we have a sense of our own self-dedication we will take up the work of God with faith and courage always remembering what Charles Kingsley has said to us: "What we wish to do for our fellow-creatures we must first do for ourselves. We can give them nothing save what God has already given us. We must become good before we can make them good, wise before we can make them wise."

Men who have exercised great power in uplifting their kind have been consecrated men. We may describe them as consecrated men. With no loss of modesty Paul said of himself, "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me." Bishop Phillips Brooks said of himself what any one who knew him could easily believe: "The life which I have now is an offered life; long, long ago it was presented to God and holiness. Therefore let me say to sin: 'I do not know you; I died to you in my King's death; to goodness: 'I belong to thee, for I was given to thee in the giving of my King.'" John Douglass Adam affirmed that "the first contribution which we make to the coming of the Kingdom of God on earth is that which springs from the incorruptible integrity of our own being," while Dr. Wm. M. Taylor declares that "a man's first battle is with himself; and only when he has conquered on that field is he competent to lead others

in their warfare." Our consecration means the concentration of our powers, but it means also the accession of new power; for, as Dr. F. W. Gunsaulus has said, "God overshadows, when the intellect has yielded to the heart."

We never doubt the ability of our Lord to intercede for us. His consecration is never called in question. His sanctification never offends us. When He tells us that for our sakes He sanctified Himself we regard Him as our example and also our representative before God. His interest covers our need on earth and in heaven, before men and before God. The holiness of God places no restraint upon Him for He appears before God with this attribute of Deity reflected in His humility. Here is One who is at home in heaven and whose presence brings heaven in essence if not in grandeur and glory. He has gone to prepare a place for us and has not forgotten to prepare us to occupy it. Already we are accepted in the Beloved and are being trained through the various experiences of life to rest our case in His hands with full assurance of faith.

The prayer of Jesus recorded in John 17 gives us confidence in our Great High Priest, who leads us into the presence of God and there makes intercession for us. He is able to pray for us because He understands us so well, our real needs, our better hopes, our true development. But He does more than pray; He stands for us in the presence of God. He identifies Himself with us and He is Himself more than a prayer. He is a prophet according to the Old Testament idea, i. e., an acceptable person, who has the Spirit and so is enabled to interpret the mind of God to man and also the mind of man to God. He is a priest who can be touched with the feeling of our infirmity and who can intercede for us on the basis of His own life. If in His great prayer He claims God's glory for Himself, He claims God's favor for all who believe on Him, extending His prayer to include those who shall believe through the word of His disciples. His intercession includes their ministry as well as themselves and as we read His wonderful words we feel the uplifting power of His prayer.

Let us now consider our relation to Jesus as He sets it forth in this portion of Scripture. As Christians we are dependent upon Him. In the sixth verse we read, "I manifested thy name unto the men whom thou gavest me out of the world: thine they were and thou gavest them to me; and they have kept thy Word." As Christians we are under consideration and we are given to Him. So He asserts. Then as Christians we are associated with Him, a most interesting fact set forth in verses 13-16, 19, and 24. "These things I speak in the world that they may have my joy made full in themselves. They are not of the world even as I am not of the world. For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory." Our association with our Lord is carried as far as it can be. We share His joy and the hatred of the world. We are sanctified in the truth, even as He is, and we are permitted to behold His glory. So also as Christians we enter into those life-relations that include the Father and the Son. He even takes from the divine life the type and form of our unity as believers, "that they all may be one: even as thou Father art in me, and I in thee, that they also may be in us." This inter-relation is not spoken of as though it were secondary and incidental, but as primary and essential. Oh that every professing Christian might realize these life-relations as they are set forth in these wonderful words: "the glory which thou hast given me I have given unto them: that they may be one even as we are one; I in them, and thou in me, that they may be perfected in one; that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

The Christian who maintains this relation to Christ can be His representative among men. He is taught by Christ. He follows Christ even in His consecration of Himself to God and has a real standing before God. He is led by the Holy Spirit and sustained by His presence. He is sent by Christ, even as Christ was sent, and so can represent Him rightly and successfully. He can pray as Jesus taught men to pray, with a consciousness that God is near, with a sense of humility, with a desire to forgive others, without needless repetition and external

show, but with faith and not as an experiment; for he who prays in sincerity desires to know and do God's will in association with Christ and with all who pray in His name.

Thus it appears that Christians coöperate with Christ, with the Holy Spirit, and with God the Father in all that makes up their life of service. This coöperation is not enforced or constrained but is the natural outcome of Christian life. They labor for Him because His life is within them. They are Christian in mind and heart and will. They exercise control only as Christ Himself has done by truth and love.

And so we see how Christians are able to stand between God and man in real intercession. Their intercession is subordinate to the intercession of Christ and that is what makes it real. It is based on the intercession of Christ and vitalized by the intercession of the Holy Spirit and that is what makes it effective. We see also that our intercession could have no value apart from Christ but that in association with Him it has a value that is very great. It conforms to the will of God and the order of His grace in its effort to bring men into the atmosphere of holy life.

The intercession of Moses as recorded in Exodus 32 reaches one result if it fails to secure another. The sin of the people is great and grievous being committed at the base of Sinai, in the very presence of God. How could they return to idolatry after the law had been given and while yet the cloud of His presence rested upon the mountain top? When God's wrath has found expression Moses appeals for mercy. He returns to the camp of Israel and sees for himself their senseless sin; in anger he breaks the tables of the law; he chides Aaron for yielding to the evil desire of the people; he calls for those who will obey Jehovah and commands them to slay the disobedient. Moses declares the sin of the people and promises to go up into the mountain to make atonement. Hear his prayer of intercession: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written."

Take my life but preserve the nation—this is his prayer. The divine answer shows that the nation will be preserved but makes equally clear the fact that Moses can not be a substitute for his people. And Jehovah said unto Moses, "Whoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them." God is farther away now. He will visit them, He will bring them into account for their sin, He will deal with individuals yet spare the nation. We are compelled to conclude that, if the intercession of Moses averted the destruction of the nation, it availed not to secure the pardon of sin or remove the punishment of it.

In Ezekiel 14 we again see the limits of human intercession. Elders of Israel came to the prophet to inquire of Jehovah while yet these elders are steeped in idolatry and perverted by iniquity before their face: should I be inquired of at all by them? These men shall be answered according to their abounding idolatry. They are called to repentance but any one who failed in this was to be made an astonishment, a warning to others and be cut off from the people of God.

No prophet, false or true, can condone evil and set aside its just punishment. Hence the words of Jehovah came to Ezekiel, saying, "Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their own righteousness, saith the Lord Jehovah." Let us look for a moment at these men whom God cites as intercessors. Noah fulfilled his divinely appointed task in spite of adverse public sentiment; Daniel proved true to God at a corrupt and despotic Eastern court; Job maintained his integrity amid all the sufferings Satan was permitted to bring upon him. In the moral conflict Noah won over the people of his age; Daniel over a tyrant who might easily be offended; Job as against Satan himself. Yet these

men whose righteousness God recognizes are not able to deliver another from sin. They can do no more than deliver their own souls by their righteousness. God proposes to deal with men as individuals and the presence of the righteous is no security for the wicked. Moses once interceded for the nation, but now no intercession will avail even if three great intercessors united to make their appeal for national preservation.

When we turn to the New Testament, we find God dealing with men as individuals. After the nation rejected their Messiah God rejected the nation. Henceforth He will save men on the condition of personal faith—"Whosoever believeth on the only begotten Son shall not perish but have eternal life." "And the Spirit and the bride say, Come. And he that heareth, let him come: he that will, let him take of the water of life freely" (Rev. 22:17). It is the prayer of the Spirit who vitalizes all prayer under the New Testament. It is the prayer of the Bride, that is the Church, and also the prayer of the individual, that is, the writer of the book of Revelation.

Paul greatly regrets the failure of Israel to accept Jesus Christ and the consequent limitation of His saving grace. "Brethren, my heart's desire and my supplication for them is that they might be saved" (Rom. 10:1). So complete is this failure that in Heb. 8:8-10, 12 we read of a new covenant which shall take the place of the old: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart will I write them: and I will be to them a God, and they shall be to me a people, for I will be merciful to their iniquities, and their sins will I remember no more."

It is under this new covenant that James encourages believers to seek the restoration of a fallen brother, the conversion of a sinner from the error of his way. "My brethren, if any among you err from the truth and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins." In his first Epistle John sets limits to the prayer of intercession. "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request" (1 Jno. 5:16).

There are limits to prayer as there are to the promises of God. Within those limits we live and move and have our field of useful service. We can not pass beyond Christ or part company with the Holy Spirit. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire" (Heb. 12:22, 29).

Passages relating to the priesthood of believers claim our attention and we shall endeavor to select such as will give us a true conception of Scripture teaching and not a partial or distorted view.

In Ex. 19:6 God Himself says: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be mine own possession from among all peoples: and ye shall be unto me a kingdom of priests, and a holy nation." In Isa. 61:6, the Spirit of the Lord says by the mouth of Isaiah, "Ye shall be named the priests of Jehovah; men shall call you the ministers of our God." In Rev. 1:6 John declares that Jesus Christ has "made us to be a kingdom, to be priests unto his God and Father." So there is a sense in which believers are priests. Christians intercede by prayer, by teaching, by suffering for Christ's sake, by leadership in service and worship, but not by offering sacrifices to allay God's wrath or win His favor. They are the channels of His love and mercy, the living ministers of his saving grace and sanctifying truth so wonderfully revealed and so little known by men.

Let us group the points of Jesus' description of men set apart, consecrated, sanctified, men who are priestly in conduct, character and work. Hear him say (Jno. 17:16, 18, 19): "They are not of the world, even as I am not of the world. As thou didst send them into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." Here we have a ritual of consecration which fits men as well as marks them for the priestly office of believers. Every part should have its full weight for us since we need all that God has done for us properly to fill our place in the world and in the thought of our "great high priest, who hath passed through the heavens, Jesus the Son of God. Let us hold fast our confession. For we have not an high priest than cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help in time of need" (Heb. 4:14-16).

We may now consider the intercession of the Spirit. "The Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). Dr. Caspers counsels us to "let prayer rest in the intercession of Jesus and in the sighing of the Holy Spirit. The intercession of the Spirit has its ground in Christ." Joseph Caryl has said, "As it is the office of Christ to intercede for us with God, so it is the office of the Holy Spirit to make those intercessions in us which we put up to God." Once we know the intercessory prayer is offered availingly for us, we will have more courage to offer such prayer for others. Once we know the intercession of Christ and the Holy Spirit we will surely seek to bring others into the divine life and fellowship through a consecrated ministry and intercessory prayer.

No wonder we find in 1 Tim. 2:1 this earnest entreaty: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men;" and in Col. 4:2-3, "continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word;" and in Eph. 6:17, 18, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints."

Perhaps as Christians we neglect our real duty and fail in our highest privilege and falter at our most effective ministry, the ministry of prayer and intercession. Surely prayer should precede other effort in order to prepare us to work in coöperation with God and in order to bring the divine blessing upon us and upon every soul we seek to aid. So much is done by prayer, so much the whole way around, so much for others that we should know its value in bringing us close to God and man.

Dr. Smith Baker asserts that "it is pure infidelity to teach that the power of Christian prayer is only subjective." It reaches God and so it reaches man, for man is within the reach and influence of God when he may be far beyond our presence and power. Prayer is one form of the inner circulation of spiritual life, but it also belongs to the life which includes God and man. It is taught by Jesus, inwrought by the Spirit, answered by God the Father. In prayer we press into the presence of God and present to Him the desire of our hearts and receive answer that reflects His wisdom and His love, His grace and goodness, His power and personality. The answer comes in no formal way, but in the course of our daily life and duty and we learn to recognize it with sincere gratitude and reverent admiration for the wisdom and love thereby expressed.

A good mother whose son was in college, thoughtless and wild but not immoral, felt a burden of prayer come upon her for his salvation and she spent the whole night on her knees in prayer to God for him. Before morning there came into her heart a conviction that the son would be saved. The following day she received a letter from him saying, "Night before last I was seized with such a conviction of sin that I was miserable, and I gave my heart to Christ and have found peace. I can not understand it, for I had been to no religious meetings, nor had I been thinking about religion more than usual. But it came like a whirlwind

all of a sudden." The prayers of the mother were the occasion or even the cause of the conversion of her son at that particular time.

The following statement of what religion is comes from Dr. Washington Gladden: "In its most primary sense it is the conviction that the spiritual world is the real world, and that the material world is temporary and ephemeral; the things which are unseen, like truth, purity, honor, justice, integrity, fidelity, unselfish love, are the only enduring realities, while the things that can be seen and handled and weighed are counted our phantoms and vanities." Prof. James would have us believe that religion is at bottom the realization "that the physical universe is part of a more spiritual universe from which it draws its chief significance and our chief end is the union and harmonious relation with that higher universe."

God's work must be conducted in His own way and under His own supervision. It cannot be built upon material things however freely contributions may flow but must rest upon Christ as its real and only foundation. When Christ is supreme and when Christians are consecrated the doors will open and the means will come; for "the earth is the Lord's and the fullness thereof, the world and they that dwell therein."

Oh, for men and women of prayer! Oh, for th eday when the people of God shall claim His presence in the midst of the Church, when His Spirit shall be regarded essential in the worship of His house and His power in the propagation of His kingdom! His presence and power are as needful in the advancement of His work among men as they are in the progress of the seasons and the support of all material things. An ever-increasing proportion of the membership of the Church must come to the consciousness of God and enter into intelligent co-operation with Him. Christian consecration is needed to give to the Church its proper power, such as shall strike the note of victory at home and reach even the farthest mission station in the remotest mission land. We may swing the censor of prayer with the earth's diameter as the radius. We may join with Christ whose intercession proceeds from age to age in the very presence of God. We may co-operate with the Holy Spirit in His intercession which surpasses human expression. We may pray in the language of our Lord: 'For their sakes we sanctify ourselves that those in whom we are specially interested may be sanctified in the truths.' Our own consecration prepares us to make intercession for others and so to enlarge that circulation of holy life which arises in Christ and always centers in Him. Our opportunity is ever present and our reward awaits us, an enlarging life, a living fellowship with Christ, a widening circle of redeemed souls in which we have rendered spiritual service, in which our personal presence contributes something toward its completion.

"If we suffer with Christ, we shall also reign with Him." Such is the logic of spiritual life; such the law of Christ's kingdom; such the will of our God. Our association with Christ must be intimate to the point of personal devotion, real to the point of personal suffering, for to be association at all it must reflect the excellence and intensity of His life. Our devotion must be Pauline and our consecration Christ-like. If indeed we are "full of faith and the Holy Spirit," according to the expressive New Testament phrase, we can offer the prayer of intercession, we can and will offer such prayer, for ministers and missionaries, for leaders who bear heavy responsibility, for saints the world over amid the persecutions of evil, and even for sinners who know not the saving grave of God. Our prayer will take the first place in our service, the help of God will be the prime condition of success, and the presence of the Spirit will awaken in our hearts the sure Word of prophecy respecting all we hope to achieve in the name of Jesus Christ our Lord.

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If we are longing for the kind of character which alone would make us glad to look upon the face of Christ and make Christ glad to have us for His friends forever, we must bow ourselves submissively beneath the great disciplining hand of Him who will make us, and make us alone by the trials and the testings of our lives.—*Robert E. Speer.*

The Rediscovery of Christianity

BY THE REV. E. C. GORDON.



CONSIDERABLE number of modern thinkers and writers assert their rediscovery of Christianity. They make themselves conspicuous in books, magazines, and newspapers. They claim much credit for their efforts to get the Church back to what they allege is the true, the primitive, Christianity. This rediscovered Christianity is characterized by two chief features: its mission is the reconstruction of human society in accordance with genuine Christian principles; its chief concern is with right living in this present world rather than for any special regard for what is called "other-worldliness," or for a future life.

In view of these claims as to this rediscovery of Christianity, it may be worth while to inquire respecting the origin, rise, and characteristic features of the Christian religion as it appears in the New Testament Scriptures. It is admitted that Christianity is the outcome, the flower and fruit, of the religion of Israel as revealed to that people by Moses and the prophets in the Old Testament; but this phase of the subject will not be considered in the following discussion, the object of which is to show that true, primitive, Christianity, though it has been at times and places misunderstood and misrepresented, has never been wholly lost; that it has always been known, accepted, and confessed in some portions of the Church; and, therefore, has no need of rediscovery.

An intelligent Christian, without some knowledge of the literary and historical criticism of the New Testament, would naturally get the impression that the four Gospels were the earliest portions of the New Testament; that Paul and others, to whom are ascribed other portions of that Testament, derived their knowledge of the facts, doctrines, and duties of the Christian religion from these Gospels. This is not the case. Paul's earlier letters, certainly those to the Galatians and Thessalonians, were written before the Gospels attributed to Matthew, Mark, and Luke were circulated. It is also certain that neither Paul nor his earliest converts ever saw or heard of the Gospel according to John. Whatever knowledge they had of Jesus, his words and works, came to them by oral tradition, by personal and private letters, and by revelations coming to them directly from the glorified Jesus and from His promised Holy Spirit, who was to abide with them, teach them, "bring to their remembrance" whatsoever Jesus had taught them. Compare Mark xiii. 11; Matt. x. 19, 20; Luke xii. 11, 12, with John xiv. 16, 17, 26.

This promised gift of the Holy Spirit was prominent in the message of John the Baptist. He was the herald of the Giver; his baptism with water could neither heal nor save. Those who submitted to it must look to Another who was to come. That Other would baptize with the Holy Spirit and fire. John pointed out Jesus as the One who was to do this great thing, when he saw the Holy Spirit, in the likeness of a dove, descend upon him. A dove, the bird of sacrifice, revealed to John that Jesus, submitting to his baptism, was the lamb of God by whose sacrifice the sins of the world were to be taken away. This office of Jesus became the burden of the message which John passed on to his disciples. Jesus himself taught that, in order to baptize with the Holy Spirit and fire, he must die at Jerusalem. More and more this necessary death occupied his mind and gave color to his teaching until it was accomplished. After he rose from the dead, he commanded his disciples not to depart from Jerusalem until his promise of the coming of the Holy Spirit was fulfilled and they were "clothed with power from on high" (Luke xxv. 49).

This command was obeyed. The fulfillment of the promise is recorded in Acts ii. 1-36. The date of the fulfillment was about fifty days after the crucifixion. The record of the fulfillment, written by Luke after he had written the Gospel which bears his name, was sent forth not later than A.D. 66, in which year, approximately, Paul was put to death at Rome. This coming of the Holy Spirit was an event of supreme importance. Up to this time, in the remarkable words of John's Gospel, "The Holy Spirit was not yet given; because Jesus was not yet glorified" (vii. 39). The meaning is that during Jesus' lifetime on earth, the Holy Spirit was practically non-existent within the experience of his disciples. They heard

Jesus' words. They saw his miracles. They promised to die with him. When the test came, they all forsook him and fled. A robber and not an apostate accompanied him to Paradise from the Cross. But when the Holy Spirit came and clothed them with power they were willing both to live and to die for him. No wonder he said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you" (John xvi. 7). After Pentecost the vacillating Simon becomes Peter, the Rock, who boldly proclaims to a gathered multitude of Jews in Jerusalem: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts ii. 36). As a result three thousand were converted and baptized, many of whom went forth to proclaim the gospel of the crucified, risen, and ascended Jesus in various parts of the Roman Empire. From this time on the Holy Spirit appears as the teacher, guide, and power, animating and directing the Church. No attentive reader of the New Testament can fail to observe the truth of this statement, which may be sustained by two lines of remark.

First. Jesus was by human birth a Jew. He was born, he lived, and was taught under the Jewish Dispensation. He said: "I was not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). His commands prior to his death to his apostles confined their work within the same limits (Matt. x. 5). His world-wide commission was not given until just before his ascension. The promise of his continued presence with them (Matt. xxviii. 18-20), manifestly found its fulfillment in the coming of the Holy Spirit.

Second. There is a remarkable advance in the teaching of the apostles over that of Jesus himself as recorded in the first three Gospels. In these Gospels we find hints, intimations, of what is expanded and emphasized in the apostolic epistles. Some illustrations of this may here be noted.

1. There is an immense geographical and racial expansion. We have an intimation of this in the parable of the Householder and his Vineyard (Mark xii. 1-11; Matt. xxi. 33-43.) When the time came for the realization of this hint, it found the apostles wholly unprepared. The infant Church had to pass through the throes of a new birth in order to accept and apply the truth that Gentiles could be saved and enter into full communion with the Church without passing through the door of Judaism. Peter must have a wonderful vision. The Holy Spirit must come with power directly on Gentile converts. A special command must come from the Holy Spirit, directing that Barnabas and Paul be sent to preach to Gentiles as well as Jews. A council must be held at Jerusalem, which, after much discussion, sees in this racial expansion a fulfillment of Old Testament prophecy as well as a present call of the Holy Spirit. Out of this agony the Church emerged to proclaim a gospel applicable alike to Gentile and to Jew.

2. In opposition to the averments of our modern rediscoverers of Christianity, we may note that, while the teaching of Jesus is particularistic rather than social, this feature is distinctly expanded and emphasized by the apostles under the guidance of the Holy Spirit. Jesus on a few occasions addressed multitudes or small groups of people. He healed individuals. He called individuals to his service. He taught individuals. He left Israel socially and politically as he found it. This individualistic feature is emphasized, so far as salvation is concerned, in the apostolic epistles. Salvation from sin, from spiritual depravity and death, restoration to eternal life, depends on the formation by the Holy Spirit of a personal, vital, union between individual men and women and Jesus Christ, in which union each believer shares in the death and the resurrection to life of the Saviour. For example, Paul writes to the Romans: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection" (vi. 3-5). The reader may compare these statements with John iii. 3-7, 18-21; Col. ii. 12; 1 Peter iii. 21. If he will carefully observe these citations, he will be convinced that salvation from sin, as set forth in the New Testament, is personal and particular. Men and women are saved as individuals and not *en masse*, by means of personal union with Christ.

Here attention is called to the fact that, though this fundamental truth of Christianity, as it is taught in the apostolic writings, must have been well known to those who wrote the three Synoptic Gospels, it finds little mention and no emphasis in them. These Gospels present to us the essential facts as to Jesus' birth, life, teaching, miracles, death, resurrection and ascension. They record the promise to send the Holy Spirit who was to render his own work effective, and leave it as a promise. So, too, they must have been aware of the fulfillment of this promise, of the actual and wonderful expansion of the gospel outside of the pale of Judaism, yet of all this they make no mention. They tell us nothing of the coming abandonment of the Mosaic ritual, though they report Jesus' words: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill" (Matt. v. 17). They left it to the apostle John or some other to tell of the imperative need of a new birth; of a personal, vital, union with Jesus Christ in order to salvation. The question as to this reticence on the part of Matthew, Mark, and Luke is a puzzling one. It may be that they wrote at a time when the infant Church was face to face with all sorts of philosophic and mystical speculations, and drifting into an unhealthy spiritualism. The Holy Spirit under whose control they wrote found it most important to impress the Church thus in danger with the supreme fact that the Son of God was manifested in the flesh, had been seen, known, heard, followed, denied, put to death, and risen from the grave, as a Man.

3. Another feature of Christianity, as taught by Jesus and his apostles, which our rediscoverers of it propose to minimize or leave out, is the emphasis placed on "other-worldliness." As to this feature of the true gospel, Jesus, it must be admitted, is as emphatic as his apostles. It would be indeed difficult to add to the emphasis which he places on the doctrine of a future life with its eternal rewards and punishments. The reader may consult Matt. v. 22, 29, 30; x. 28; xxiii. 33; Mark ix. 43-48. In all these passages the word for "Hell is not *Hades*, the place of the dead, but *Geenna*, the place of torment. According to Jesus, beyond the death of the body is the "soul" that lives forever; is the "worm" that never dies; is the "fire" that is never quenched. With these terrific words of our Lord used to promote right living and well-doing in this life, agree what is written in such passages as 1 Thess. v. 1-10; Col. iii. 1-iv. 6; 1 Peter iv. 6-19, in which death in Christ's death, and a new and eternal life in him, are used to impress upon Christians the importance of a holy life here on earth, and the discharge of all relative duties as husbands and wives, parents and children, masters and servants. In all these features Christianity has never been lost and needs no rediscovery.

While in the teaching both of Jesus and his apostles we find this emphasis on individual salvation and the importance of using the present life in order to make preparation for a blessed future life, there is nothing to be found in the New Testament which teaches that any generation, or successive generations of mankind, will be saved *en masse*. Whatever social reforms are hinted at appear as "by-products," to be regarded, for the most part, as negligible. On the contrary, evil seducers are to increase in numbers and grow worse in character (2 Tim. iii. 13). The war between the Serpent's Seed and the Woman's Seed, foretold in Gen. iii. 15, is to continue until Christ, the Head of the Woman's Seed, returns to the earth for his final triumph as foretold in Rev. xix. 11-xxii. 5. Meanwhile the age-long war continues to rage. The Woman's seed fights and suffers. Its divine Head is not exempt. Christianity is not dead, though its heel is bruised. As Jesus triumphed over the Devil in the wilderness, he will finally crush his head and reign in peace and righteousness in the new heaven and the new earth.

Christianity is often blamed for not preventing war. People forget that Jesus, according to the record, never uttered a word against war, and gave no commission to his Church to put an end to war. He knew, as his apostle Paul wrote to the Romans (xiii. 1-7), that God had placed the sword, the symbol of physical force, in the hand of the civil government to protect the good against the evil. He knew that his own teaching would intensify the war between the good and the evil. He himself twice used physical force to cleanse the Temple courts. There can be no peace on earth, universal and abiding, until our Lord returns in person; and the Devil, the apostate Church, and the world powers animated by the Devil, are all cast into the Lake of Fire (see Rev. xx. 10).

When we turn from the New Testament to the official utterances of the Church, we find this conclusion set forth with entire unanimity. The Creeds of all the great historical Churches confess faith in an individualistic salvation accomplished by the power of the Holy Spirit, producing in men and women personal faith in the redeeming work of Christ, and repentance, issuing in a progressive sanctification. These creeds also teach the immortality of the individual souls of men, the personal return of Christ to judge the world, the eternal blessedness of the saints, and the eternal punishment of the wicked and unbelieving. For particulars as to the essential agreement between modern and ancient Christianity as to these features of a pure Christianity the reader is referred to Dr. Philip Schaff's 'Creeds of Christendom' (vol. i. pp. 920, 921).

This true Christianity has never been lost. It needs no rediscovery. What is needed is that men should cease to misunderstand and misrepresent it; that the Church itself should proclaim it in all the world and to every individual of mankind. Failure to comply fully with the last command of Jesus, and not a defective creed, is the great sin of the modern Church. A devout mind, and a renewed heart, staggers when it undertakes to imagine what the mind of the glorified Saviour thinks, and what his heart feels, when he looks down upon a thousand millions of immortal souls on earth who have never heard of him and his salvation. Surely this failure to comply with his last, his great, world-wide, commission, if it cannot reopen the wounds in his body, must excite the agony of his soul, and again bring to utterance those amazing words: "I have a baptism to be baptized with; and how am I straightened till it be accomplished" (Luke xii. 50). The world may forget and neglect him. The disobedience of his own people to his last command crucifies him afresh. That command is not, "Come;" it is not, "Worship;" it is not, "Enjoy." It is, "Go;" "Disciple the nations;" "Baptize;" "Teach." It is enforced by his word: "Freely ye received, freely give" (Matt. x. 8). What the Church needs is not a new creed, a rediscovered Christianity; but a new heart. Its constant prayer should be: Oh Thou of the pierced hands and feet, give us thy mind.—*Bibliotheca Sacra*.

A Muffled Gospel

A question: Why a muffled gospel—no matter what the occasion or theme? Every preacher is sent forth to proclaim the gospel—not a part of the gospel, but the entire gospel. And he is sent to preach the gospel with no uncertain sound, to present it in a plain, clear way, so that every man, woman and child in his audience will be able to grasp its meaning and be moved by its power.

The man who emphasizes only first principles, or the missionary spirit, or social service, or soul culture, or any other part of the all-comprehensive message, is unfaithful to his trust. And likewise is the man who presents any, or all, of the gospel themes in a veiled, half-hearted way.

We contend, therefore, that, while putting forth individual and united efforts to add numbers to our ministry, we should proceed to save that part of our ministry which is too timid or "cultured" to proclaim the gospel in its entirety, and with enthusiasm, from the slough of inefficiency into which it is sinking.

A demand for a true, vigorous ministry will produce a true, vigorous ministry. The elders of our churches and our pulpit committees come first in the gradation of responsibility. A wise pulpit committee, whether composed of elders or private members of the congregation, will measure the prospective minister, not so much by his personal appearance or reputation as an organizer or mixer or orator, but by his grasp of the New Testament message and his loyalty in proclaiming it. The people who compose the congregation also, should encourage the minister to preach the entire gospel. If he neglects first principles, or missions, or devotional subjects, or presents themes in a muffled manner, a few courteous requests for special sermons, preaching that is plain and forceful, will produce the desired result—provided the preacher has good sense, and really wishes to make full proof of his ministry.

The entire gospel—first principles, devotional living, soul culture, daily service, missionary zeal, everything the New Testament stresses—constantly proclaimed in love, and with convincing power—is the need of our day.—*Standard*.

The Club

Job 11:11

The Bible a Book of Purposes



Y PURPOSES are broken off," cried Job when his life was brought to a standstill. Such times come to most of us sooner or later, and not till then does one realize what a tremendous power to hold life together and to energize it a purpose has. It takes our days and our efforts and our thoughts, and almost without our knowing it binds together and heads them up and makes them tell and count. We may not always be conscious that we have a purpose, but take it away and suddenly life is all changed for us. It falls apart, our motions become desultory, we do not care what happens, there is no spring or go to our lives. To find that we have nothing special to live for, nothing which we care to carry out, nothing ahead which attracts us onward—to a life that has been earnest and glowing this is a sort of death. Then we know that we must have a purpose and an object in order to live anything that is worth the name of a life.

John Stuart Mill, in one of the most poignant passages of autobiography, has told us how in mid-career he asked himself whether in the event of his attaining everything that he was then striving for he would be happy and satisfied; and he was faced with the fact that he would not. Then, he tells us, there fell upon his life such a disillusionment as paralyzed every interest and energy. He could hardly bear to go on living. His motions became those of a manikin as he drove and pushed himself to his tasks, which had now lost all flavor and interest. He did not care how things came out. Whatever might happen, it was all the same. The way by which he found his way out of this terrible situation, which lasted for years, was by the deliberate practice of making himself take an interest in the welfare and service of others. Having no Christian faith, he yet deliberately put into practice this activity which he knew had sometimes given men a new grip on life. At length there came back something of the old interest in life; he found again something to work for.

How many there are whose life is a burden for lack of a purpose! For them it is a weary struggle to go on. We all have to have a motive, and when that is withdrawn we fall back. Life becomes listless and insignificant. It is wonderful how a purpose lifts both a man and his burden along over life's road. He may not always realize what lifting power it has for him until he tries to do things without it and finds everything now a dead weight.

It is rare that a life does not have to go into this matter many times and settle it again and gain power to start afresh. The original impulse of youth and ambition may last a long time and keep one going without too much question, but the day comes when that is worked out and a fresh impulse must come in. The world is too full today of people who have attained just what they strove for, and have been dismayed to find how disappointing it is. They do not know what to do next, or how to recover their zest. When it comes to this the man who has any reality in him comes to grips with himself and refuses to have it so. He gives himself to the earnest work of finding and setting some strong motive over his life and in his heart again. No matter how long it takes he knows that this is a life and death matter with him, and he will not rest until he has found again that great power which is able to make him live again. He knows where to look for it. His early training tells him what is the source from which renewal comes. The one who has wandered farthest can hardly escape some echo of God's willingness to set our feet upon a rock and establish our goings again.

"Handfuls of purpose" are strewn all through the Bible. Who could ever compute the extent to which men have found them and taken heart again? Boys and girls in our schools who outwardly look as if they were not taking anything in catch none the less words which fasten somewhere in their being and hold them up in days of trial long hence. The Bible is the place where purposes are ever being born. Read it and you feel that you are in the presence of grip and mastery. Here is no general display of moral samples to be selected from as the

whim strikes us, but one great purpose running from beginning to end. We feel its sweep and can be swept into it if we will. It is no place to be a mere spectator, but a region which asks for committal and intentions; and when men have committed themselves to the God who reveals Himself in these pages God takes them up, leaves them no longer to be the sport of accidents and circumstances, but puts them into the great stream of his purpose. They have a purpose too. We can always go to the Bible for the recovery of purpose in our lives.

What is the opposite of purpose? It is drift. It is living without a plan. It is being the sport of circumstances and the prey of chance desires. It means that our lives have nothing in them that is paramount, one thing is just as important as another, and none of them amount to much. We let things shape themselves instead of shaping them according to some high and noble pattern. There is nothing for which we care to sacrifice much and nothing to which it is worth while to bend all our energies. Before such an attitude the world disintegrates and falls apart. To such an attitude Horace Bushnell's great statement that "Every man's life is a plan of God" comes like a trumpet call. We have not perhaps been treating our lives as if God had a plan in them, but what a ringing, cheering thing it is to know that He has a plan for them, and will make that known and give us all the firmness and assurance we need, when we bring our lives again to Him in earnest prayer, and ask Him to show us our goal once more.

The Bible is full of God's power to endow men's lives with sustaining purposes. Mark faltered somehow in the great undertaking of the Gospel, and seems to have dropped it for a while, but afterward it took full possession of him. Nicodemus, who seems to have been a man whose hopes were not very high to start with, has his heart touched so that at last Jesus Christ becomes a purpose to him, and such a one as he had never dreamed of. For after all the goal of life is a great fellowship. It is something more than just a few schemes successfully carried out, however good or useful they may be. No scheme, however beautiful, could ever satisfy all the needs of a human heart: it needs a great satisfying person. Jesus is not simply a dynamic to help us to more efficiency, but a living being to fill us with personal joy and satisfaction. As Principal Denny said, "As soon as we open the pages of the New Testament we feel ourselves in the presence of a glowing life." Nothing is lacking of motive or energy, and where contemporary life is lost in the shallows here in the Gospel life is carried up, as it were, on eagles' wings. Everybody is possessed with a purpose which calls into exercise his best. Life is strangely worth while. There were people who feared it never could be. When Paul hesitates or is weary he recovers himself quickly as he thinks what that great purpose has been to him. He knows that life would never be life again without it. Aimlessness, in the midst of the new world which Christ has opened to him, he cannot stand, and so he opens his heart again and again to it.

God can give an aim to the aimless life. He knows its sorrows. He can come to the desultory life and give it "one clear call." He can center it again, and make all its loose and wandering activities converge toward one great end. The kingdom of God in one's heart, whatever else it may be, is something which throws everything else into order and into its proper place. Without knowing it, that is just the need of many a saddened and disappointed man. He needs something to stop all this waste and loss which goes on in his life because there is nothing to head it up and hold it together. Each common task and ordinary day may become unbearably distasteful, or it may become a happiness if it is made a part of some great purpose and made to contribute toward it. Think of what life might be to us if everything meant something to us. Well, it may. Not many great things may happen, but all that does occur may become part of something great. To take up the Christian life again with greater earnestness and sincerity will in itself cast "handfuls of purpose" into everything we do.

Let us put it plainly before ourselves again that this is a purposeful world and that we are all meant to be sharers in God's great wealth of aim. The best way to regain our lost motive is just simply to ask God for it. James Gilmour, of Mongolia, wrote in 1800 to an old college friend:

"You say you want reviving—go direct to Jesus and ask it straight out, and you'll get it straight away. This revived state is not a thing you need to work

yourself up into, or need others to help you rise into, or need to come to England to have operated upon you—Jesus can effect it anywhere, and does effect it everywhere whenever a man or woman, or men and women, ask it. Ask, and ye shall receive."

We shall go to the Bible for many things, for many different things; but for a time let us go to it to recover that great gift of a renewed and definite and devoted purpose in our Christian lives. Here nothing is soft, loose, and wandering, as Jeremy Taylor calls it. Here both aim and victory fill the aim. Our purposes give out, but we come back to Gods great purpose and find it a reservoir that is forever full and from which our souls can forever draw.—*S. S. Times.*

Soul Reflections

BY EDWIN WHITTIER CASWELL, D.D.



HEN earth's pilgrims reach the end of the way, they are likely to speak most truly of their inmost feelings and beliefs. Subterfuges, sophistries and vain reasonings are brushed aside by the concluding convictions of consciousness.

Philosophers have been searching and guessing all the ages, trying to solve the questions of what are the life, death and destiny of man; while nature, history, science, learning and research have only echoed back, without answering their voices of inquiry.

Only in Jesus we find infinite life, repose, refuge, vindication and fruition. How beautiful to see a soul leaving its spiritual penury for His unsearchable riches, climbing up and away from misery and poverty, sorrow and sin, into Christ's everlasting arms of friendship and restfulness.

When Goethe was rounding his four-score years, he remarked: "When a man is as old as I am, he is bound occasionally to think about death." But would it not be wise for persons of all ages to think about their relations to the great future? It took Goethe eighty years to find peace in Christ. What a grand life he might have lived if he had become a believer in his youth! He said, at the last, "Tear out of the New Testament faith in the veracity of Christ as to the supernatural, and there is not enough left to build upon it regard to any other particular."

Let us quote a few notable testimonies: St. Augustine said, "I have never read in Plato and Cicero, 'Come unto me ye that labor and are heavy laden.'" Shakespeare said, "I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Saviour, to be made partaker of the life everlasting." Charles Dickens said, "I commit my soul to the mercy of God, through our Lord and Saviour, Jesus Christ." William E. Gladstone said, "All that I think, all that I hope in, all that I write, all that I live for, is based upon the divinity of Jesus Christ." The Apostle Paul expressed absolute certainty with reference to his future, saying, "We know Him whom we have believed." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God. . . . Knowing that, while we are at home in the body, we are absent from the Lord. For me to live is Christ and to die is gain." The beloved disciple says, "We know that we have passed from death unto life. Hereby *know* we that we dwell in Him and He in us, because He hath given us of His Spirit. We know that when He shall appear that we shall be like Him.

There was no uncertainty among Gospel writers. They were as positive of spiritual possessions as the mind is of intellectual treasures.

The Lord Jesus Christ leaves no room for doubts in His utterances regarding the future life when He says, "In My Father's house are many mansions. I go to prepare a place for you, that where I am, there ye may be also. If it were not so, I would have told you." To refuse to place complete confidence in Christ's statements is to deny His divinity and His honesty, or to consider Jesus a misguided fanatic. The believer in Christ proves his utterance true when he realizes eternity already in his heart, which is Christ in him, the hope of glory.

Often when believers in Jesus are entering the swellings of the Jordan, they have still sweeter assurances of the presence of the Master and clearer views of the coming Kingdom.

To exchange the present country for the unchartered and unknown land, from whence no traveler has returned to give us tidings, is truly a crucial adventure, especially to the soul that has received no light from the Sun of Righteousness. But those who trust fully in the Christ can exclaim, with Addison, "See in what peace a Christian can die," or, with Moody, "I see earth receding, heaven is opening; God is calling me," or, with Frances Willard, "How beautiful it is to be with God." Or with Father Ramien, "Before Easter I shall see my Saviour," or, with Toplady, "Oh, what a day of sunshine this has been to me." Or with Stephen Olin, "I love God so I can't go anywhere else but heaven;" or, with Bishop Gilbert Haven, "I am borne up, the angels are round me, there is no river here, it is all beautiful." Or with Humboldt, who, seeing the sun suddenly shining brilliantly in his room, exclaimed, "How grand these rays; they seem to beckon earth to heaven;" or, with the Rev. John Wyatt, who had often said in the pulpit, "If I had a thousand souls, I would venture them all on Christ." "Can you say that now?" said a friend, as he was dying. With heavenly beauty on his face he cried out, "A million, a million!"

Do we find any uncertainty in the voices of these victors, as they were catching glimpses of "the calm land beyond the sea?" Have not timid, retiring persons grown more rapturous as the spirit was spreading its pinions for its homeward flight? Bishop Gilbert Haven was not a shouting Christian in his life, but during the hours of dissolution he exceeded any death known in Methodism for exultations, ecstatic exclamations, glorious spiritual manifestations. Among a hundred dying sentences he said, "There is no death; it is all glory, glory, glory." "The angels are here; God lifts me up in His arms; it is all right; I am floating away from earth to heaven. The first Sunday of the New Year I shall spend in glory." He was testing the words of Christ and found them true, as well as the sentiment of the poet who said:

"There is a murmur in the soul
That tells of the world to be,
As travelers hear the billows roll
Before they reach the sea."

Wealth cannot buy such visions of the Christ or the future; faith is the only legal tender for spiritual munificence.

The Inspired Word

BY THE REV. W. C. SHERMAN.

 E have felt constrained to set forth a few facts eminently worthy of consideration by the reader of God's Word who has been tempted to accept as authoritative and conclusive the Revised Version's translation of that fundamental text on inspiration, 2 Tim. 3:16. If fidelity and consistency be demanded anywhere, surely they should be in matters pertaining to God's Word. Honorable and honest scholarship invites investigation and the other kind deserves it unsolicited. We have no desire to seem wise above that which is written, nor do we lay claim to superior learning, but we wish to state in simplest phrase, in our own words and in the words of others, facts eloquent and unimpeachable which, we believe, lead irresistibly to the rejection and condemnation of the revised translation of this particular text.

The testimony of Scripture concerning itself is entitled to reverent and superlative consideration. "If we receive the witness of men, the witness of God is greater." (1 John 5:9.) He has magnified His Word above all His name, (Psa. 138:2), and our hearts should "stand in awe" of it. (Psa. 119:161.) Reverently, then, let us examine the aforesaid text and the Revised Version's translation thereof.

The only true and justified translation is, "All (or every Scripture) is given by inspiration of God (literally God-breathed), and is profitable for doctrine," etc. One scholar has said: "*This passage stands like an angel with a drawn sword in the path of every mad prophet who would seek to deny the plenary in-*

spiration, infallibility, and supreme authority of God's Word, in order to make room for his criticism."

This great text has been translated by the revisers: "Every Scripture inspired of God is also profitable," etc. The two are utterly inconsistent and irreconcilable. The revision is wrong. "It was riddled by many bullets from the best scholars on earth when it appeared as an old perversion of the text long ago rejected, and the Geneva and King James versions of it were held to be the true renderings." Dr. S. P. Tregelles, that crowned scholar, the latchet of whose shoes few, if any, of our present-day scholars are worthy to unloose, says concerning the futile attempts to set aside the received rendering of this verse: "In the year 1839 I called it much misspent labor and false criticism, and so I advisedly call it still."

But the revisers have condemned and repudiated their own translation. They have not been bold enough to follow it in other texts where the form and the construction are identical with those of 2 Tim. 3:16. Lawyers call this "confession and avoidance." We recall at least eight cases of this kind, and this is the only passage in which they have deliberately violated all laws of Greek grammar and syntax. The defense made at the time, that "it is difficult to tell whether the adjective 'inspired' belongs to the subject or the predicate, that is, comes before the verb 'is' or after it," is a weak one. The position of the adjective, and the construction settle this. *There is not a solitary instance in any classic author, or in the New Testament, where two adjectives, as "inspired and profitable," connected by a conjunction, as these are, and either both belonging to the subject or both belonging to the predicate, are violently sundered, and the conjunction manipulated into a senseless "also."* So says a great American scholar, and so declared the greatest English scholar.

Again: Native-born Greeks who understood their own tongue and how to translate it, are against the revisers. Clement, of Alexandria, says: "The apostle calls the Scriptures inspired of God." Origen, a critic: "Every Scripture is theopneustic and is profitable." Gregory, of Nyssa: "Every Scripture is, by Paul, said to be inspired of God." So also Theodore, Basil, Cyril. As another has said: "When Greek fathers unite to translate their own language for us, modesty would require us to sit at their feet." Again: Many years ago Bishop Middleton challenged the production of a solitary instance, in the compass of the whole Greek language, where the divulsion of the two adjectives standing and connected as these two in 2 Tim. 3:16, could be found and justified. Dr. John Pye Smith sought to do this and dismally failed, as Dr. S. P. Tregelles showed, and that challenge still stands unanswered. *Yet in the face of this our revisers do this very thing.*

Again: The rendering is made in violation of the "rules" agreed upon by the committee of revision. The rule was "to make no new translation except where necessity required it." Now, if the two translations of this 2 Tim. 3:16, as found in the margin and the text, are *equivalent*, then *no "necessity" required a new translation*. If they are *not* equivalent, then *fidelity to the text demanded the new rendering, but the old should have no place in the margin*. Yet they placed it there.

Bishops Moberly and Wordsworth and Archbishop Trench, of this committee, have *expressly disclaimed any responsibility for the revisers' rendering of this text*. *The Bishop of St. Andrews openly condemned it, and so have others of the committee*. Such a scholar as Dean Burgon called it "the most astonishing, as well as calamitous literary blunder of the age," and Dr. Scrivener, a prince among critics, said: "It is a blunder such as makes itself hopelessly condemned." In the face of such facts, we may be pardoned for still believing that "*every Scripture is God-breathed and profitable*." "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" "Yea, let God be true," etc. Isa. 2:22. Rom. 3:4.

* * *

If all sermons were as broad as they are long almost every community could boast its Beecher or Spurgeon.—L. R. Akers, D.D.

The Laodicean Church

REVELATION 3:14-22.

HE letter to the Laodicean church has a peculiar aptness in describing present conditions; its striking delineations could not be as fully applied to a past period as to the present, and it leads up to a final crisis in precise accord with what the condition of the church as it exists today would lead any thoughtful student reasonably to anticipate. In the mind of the writer, there exists no doubt whatever that this seventh and final message to the churches is the Word of the Spirit to the rapidly apostatizing churches in this our day, and he believes that there is no remedy provided for a neglect of its solemn warnings.

The Loadicean church is not a dead church. It possesses works, and works which are fully understood by the Master. The nature of these activities affords evidence for the solemn stricture which he proceeds to pass upon them. They are neither cold nor hot, they are lukewarm. They are not wholly apostate, they are partially so. They are not entirely conformed to this world, they are largely so. They do not deny the whole of the faith delivered once for all to the saints, they deny some of it and retain some of it. They are not cold in blatant infidelity—it were better if they were—but while retaining the name of Jesus they hold a reserved concept of that name in their minds; they refuse to take their place as rank outsiders, gamblers—as such their case would be more hopeful—but they come inside, attend divine service and possibly the communion table, but also attend the card party and play for a prize in the whist drive; they do not become social outcasts—where their redemption might be accomplished—but they stand up and bless the Lord in the songs of Zion and also stand up and feed their passions on the dance floor. To be fully surrendered to Christ and to be really in earnest for His cause is foolishness or fanaticism to them. As such they would be hot. On the other hand, to neglect "church" and to be unattached to one or the other of the large denominations would be bad form. As such they would be cold. The great mass of professing Christians are lukewarm today. A godly pastor, seeking to diagnose the condition of a decadent church, may strenuously oppose worldliness in its present-day manifestations, he may mourn in secret at the absence of an atmosphere such as that in which he may have been reared, but until he knows something of what Christ feels toward the lukewarm Loadiceans he will not truly comprehend what is amiss.

The Laodicean church is not a poverty-stricken church. It is able to say truthfully, speaking after the manner of men: "I am rich and increased with goods and have need of nothing." It is well-to-do and well dressed. Poor people are not to be found in its assemblies. It builds sumptuously and demands a ministry after its kind. It has no sense of need. Penitential tears from sin-sick souls needing salvation are unknown. Enquirers asking how to be saved would be an incongruity. In the Loadicean church everything is all right and perfectly so. Minister and choir are the best to be had and are as far removed from the vulgarities of fifty years ago as the congregation has increased in goods. The great mass of professing Christians today have no sense of need. And yet viewed as God sees them, they are wretched and miserable, poor, blind and naked. The fashionably attired crowd which unctuously flatters itself on its superior respectability is actually made up of poor, miserable creatures, deformed and naked souls, lacking a shred of the only white raiment that can effectively hide their shame. In God's sight the well-clad and the ill-clad are precisely the same, and both are wretched indeed unless cleansed and clothed upon with His spotless robe of righteousness.

But, worst of all, the Laodicean church is a church which has no place for her Lord—a most terrible indictment, but true. He could not, in fact, be admitted even as a stranger, because His presence would condemn the worshippers. His will regarding this enterprise or that is neither sought nor honestly desired. His truest and most faithful servants are steadfastly ignored, if not ridiculed. His preeminent knocking through the irresistible message of some evangelist brings to him no permanent welcome. The strivings of the Spirit are quenched and Christ remains at the door—outside. The great mass of professing Christians

today do not honestly desire the Lordship of Christ. That is just as certain as that He is seeking admittance, neither more nor less. A compromising, half and half, unheroic, sickly mingling of good and evil, which, in the pulpit blends infidelity and truth, and in the pew mixes an easy tolerance of the ways of this present, evil world with a respect for the things of God; an utter absence of the sense of need in things spiritual, and a steady refusal to respond to the appeal of Christ, these are the outstanding marks of the last of the churches, and they unmistakably delineate the condition of modern Christendom.

Notice that this is the last message to the churches, and represents the final period. The next chapter reveals the church around the throne set in Heaven. Consequently, the warnings so solemnly uttered by Him who still loves and entreats are so much the more awful in their intensity. There is yet a chance remaining to gather the true riches, white raiment is still to be obtained and anointing of blind eyes is even yet effectual but, if thou wilt take counsel, hasten at once to those that sell and buy for thyself, without money and without price. Soon, very soon, the professing church will be spewed out. Its works, neither cold nor hot, will have nauseated her true Lord. A vast religious organization may persist, but it will not be in sincerity, nor is it likely to be even in profession, "The Church of the Living God." But there is a way of escape and it is the only way. If the church keeps a closed door, the individual may open it for himself, Christ is willing to deal with any man and He is doing that very thing at this hour. If thou wilt open the door to Him as He pleads with thee He will come in to sup with thee, and, best of all, thou wilt be caught away to sup with Him. He says not only will He sup with the man who opens to Him, but also that such a one shall sup with Him, He the host and the provider. How earnestly should we who love His appearing plead with men in these days, to be reconciled to God, to fully surrender to Him and to join us in waiting for His Son from Heaven!

Submission to God

BY THE REV. GEO. C. REED.



UBMISSION to God is the heart of true religion at its commencement and through its course. But this term is used in current religious language, we believe, in a sense that comes far short of its real meaning. In giving directions for beginning the Christian life, persons are frequently told to simply yield their wills to God, that is, to make God's will the rule of their life, instead of doing what they themselves wish to do; but true submission to God is much more than this, for there must be submission to the law of God and to the righteousness of God before there can be any true submission to the will of God for the direction of the life.

To submit to the law of God is to permit it to do for us what God intended it should do, and the purpose of the law for the sinner is not to teach him how to become righteous, but to convince him that he has done wrong and to show him what kind of a nature he has. The reason why he cannot become righteous by the law is because it is weak through the flesh. "The carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be, and as the carnal mind is the only mind an unregenerate person has, there is in him an aversion to God and to His ways; there is a force of evil in his soul drawing him to disobey God as constantly as the force of gravity draws water down hill, and every impulse he may have to obey God springs from motives that spoil it. Paul was at one time satisfied with his own righteousness, or at least confident that he could attain unto righteousness by his own efforts. But finally the law pointed out to him his transgression and revealed to him that a force of evil was operating in his nature with such uniformity and power that he called it the law of sin and death. So overwhelming was this disclosure of his inability to keep God's law and so thorough the destruction of his hope of righteousness through his own efforts that he declares that the law slew him. And then he found Christ, was accepted in his righteousness and had peace with God.

Thus it must always be. One of the foremost preachers of his day was powerfully impressed with the need that every thought, every temper of his soul should

bear God's image and superscription, and he set out to perform every known duty and to do all that he thought to be God's will with the utmost diligence and sincerity, hoping thereby to be righteous. It is hard to see how any person could more truly "surrender to God," as the term is used, than he did. But finally he cried out, "How am I fallen from the glory of God! I feel that I am sold under sin. I know that I deserve nothing but wrath. My mouth is stopped. I have nothing to plead. God is holy: I am unholy." Then and not until then did this man submit to the law of God. Soon afterward he submitted to the righteousness of God in realizing that the blood of Christ blotted out his transgressions and that the obedience of Christ was counted his—that he was accepted in the beloved. He truly surrendered to God, not when he heartily accepted the revealed will of God as his guide of conduct, but when he acknowledged his guilt, felt the wickedness of his nature and rested his soul upon the sufficiency of Christ. This naturally led to the surrender of his life to do the will of God with a new motive and a new power.

The surrender of the will to obey God is, of course, a vital part of submission to God, and we do not believe that any person who makes a reservation of something in which he will not obey God, will ever find peace of heart or acceptance through Christ while in such a state. But to undertake to start a person in the Christian life by telling him to yield his will to God without first making sure that he has an apprehension of his own guilt and a trust in the merit of Christ is as useless as to advise him to lift himself by his boot-straps; it is contrary to the laws of his nature, as much so as for water to run up hill. Water does run uphill, however, when there is behind it a force that overcomes the attraction of gravitation, and Christian obedience comes from, and only from, a new heart put in operation by the Holy Spirit, who dwells within and recreates and renovates every soul that submits to the law of God and the righteousness of God by heartfelt confession of guilt and reliance upon the Redeemer.—*Western Recorder*.

Humanizing Theological Education

BY THE REV. MILTON G. EVANS.



ASCINATING and instructive is the study of catalogues of theological schools. In them can be traced changes in method and purpose of religious education. They disclose the trend of history in freeing theological thinkers from bondage to their own creations.

The elder theological curricula were built upon contemporary theories of education. The Catholic Church heired its conception from the Greek and the Roman. The individual was a means to an end, and the end was the welfare of the state. But the state was an Athenian democracy or a Roman republic. Both democracy and republic presupposed the inevitable inequality of man. Only the privileged, the rich, the ruler, should be educated, for they alone could serve the state—that is, guarantee the permanence of privileged classes. When the church supplanted the state as the social end, education was for the priest and the priest only. The laity was expected to accept the ready-made opinions of prelates. The individual was educated not because he was human, but because he was a potential priest. He must maintain the privileges of the social order of which he was a member.

The Renaissance humanized Catholic education by introducing the ancient world of Greece and Rome; romanticism humanized it still more by introducing the fresh, vigorous and virile elements of chivalry and song of the recent world of Teuton and Celt. Greek, Italian, French and German came to know themselves as human, as having rights in and of themselves, not as priests or tools of priests. Although Protestant reformation emphasized the worth of the individual, it heired a theory of education that tended to negative the emphasis. Indeed, both Lutheran and Reformed, in opposition to Catholic, construed the church through theology, and so exalted the moral rather than the ecclesiastical, but they became so engrossed in doctrine and dogma as to make a system of theology a practical synonym for the church. If to the Catholic, rejection of the church merited penalty now and hereafter, to Protestant scholasticism also, rejection of orthodox beliefs merited present and future condemnation. The result was that theological

education was for the defense of the faith, the perpetuation of Protestantism as it then existed. The aim was to save the faith rather than save the world. It was the business of schools to teach theological subjects in order to multiply adherents to this or that creed. Nevertheless, the Protestant curricula were more human than the Catholic, because they appealed to human reason and conscience as well as to the authority of the past. They recognized the human right to ask questions and expect an answer worthy of a cultivated intellect and a pure heart.

The theology of the sixteenth century was hard and narrow because it was formulated in a hard and narrow world. Western Christiandom was hard-hearted. It hated Mohammedanism as the Antichrist; it was shedding blood in its own household of faith; it had low estimates of childhood and womanhood. Human slavery was a matter of course. But there were pietists; hence, hope for Europe.

It was a narrow world. It had but recently discovered America and touched India. It did not know the history of India or of China. Its recovery of the classics had been too recent to acquire adequate knowledge of facts disclosed by Greek historians. But discovery and exploration quickly widened the European horizon. Populous India became Europe's neighbor. The neighbor was in need of Europe's light. The Protestant missionary was born. "The Gospel was worthy of all acceptation." Theology became anthropological in more than one sense.

About the middle of the nineteenth century, ancient civilizations arose from their tombs. Assyrians, Babylonians, Hitties, Egyptians, Sumerians crowd into human population. Livingstone introduced the millions of central Africa. The human race became marvelously interesting.

Individual men came to their rights. The human soul was studied in its infancy, adolescence and maturity. A new education came as if by magic. Man in his growth from birth to death became marvelously interesting.

Theological curricula could not but be affected. They reflect the human interest quickened everywhere. Emphasis has been shifted from the instrument of salvation to the object. The Gospel is worthy of all acceptation because man is capable of receiving it and living it. Experiments in missions have demonstrated this. Experiments likewise have shown the possibility of more rapid Christianization of the world, if God's laws as disclosed in psychology, sociology and in philosophy of history be obeyed. Hence, recent theological education completes the doctrinal work of the Protestant Reformation. Faith as the subjective condition of salvation is accepted as a Protestant truism; Christ, the object of the faith, has found new emphasis. Historical criticism has reincarnated him afresh in the modern world. This has humanized theology, because to know the human Christ is to know the God Christ knew.

Theology has become humanized, too, because the motive now is to save the world, not to save a doctrine or a creed. Compassion and grace are the dominant notes of the Gospel. Hence, today theological schools are not citadels for the defense of the faith so much as training camps for the spiritual conquest of the world. Polemics have given place to eirenicics. Now the art of teaching is to teach persons, not subjects. Both person and subject are valued for what they can do in transforming character in every man everywhere. Hence, education conserves the moral and intellectual freedom of students that they may become creative centers of new moral and intellectual power.—*Baptist*.

* * *

You do not have to be anything in particular to be a lawyer. I have been a lawyer and know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, not to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the ministry which rubs all the marks of it off and mixes him in the crowd so that you canot pick him out, is a process of eliminating the ministry itself.—*President Wilson*.

The Sanctuary

The Secret of Quietness

We beseech you, brethren, that ye study to be quiet.—1 Thes. 4:11.

BY DAVID JAMES BURRELL, D.D., LL.D.

T was easy for Paul to say this to the Christians in Thessalonica; but how could they be quiet in a city notorious for bustle and commotion? Its ancient name was Therme, meaning the hot baths, and the people lived up to it. We are like the chameleons, that take their color from their environment. The most sedate and dignified graduate of Princeton shouted himself hoarse yesterday at the football game, in spite of all his previous resolutions to the contrary. Excitement is so contagious.

The little company of Christians at Thessalonica were exposed to bitter persecution. Not a few of them had suffered martyrdom for their faith. Who would be the next? Resistance was vain; resentment was natural. But what was the use? A fit of anger wears out more of our vital tissue than a week's work. We toss upon our beds all night after it.

A year before he wrote this letter Paul had gone to Thessalonica to conduct an evangelistic campaign. It lasted just three weeks; then a mob of roustabouts from the docks—"lewd fellows of the baser sort" he calls them—drove him out. But he kept his temper and, though unable to return, he urges his friends to preserve their serenity.

It was good advice then, and it is equally good for us in these troublous times. The world is on edge. *Tohu va vohu*; confusion worse confounded! We hoped the armistice would end the war, but it has apparently only begun it. Nation is arrayed against nation, class against class, the people against the profiteers, pretty much everybody against everybody else. The air is vibrant with clamor and turbulence. Now is the time to offer the ancient prayer of St. Clement, "that we may lead a quiet and peaceable life."

As Americans we are especially prone to excitement. We take our pleasures as seriously as we attend to our business. When the day's work is over the wheels keep on going around in our heads. On Sunday ledgers and Bibles repose side by side in the racks of our pews. Men hurry along the streets to their shops and offices with lips moving in restless calculations of profit and loss. Our pace is the pace that kills.

We have two national maladies: insomnia and nervous debility. "To sleep? Perchance to dream! Aye, there's the rub." The physician prescribes rest: but we have no time to rest. The spirit of our people is as restless as a troubled sea. Yet we profess to be a Christian nation! What could be further from the mind of the Master? "Wherefore we beseech you, brethren, that ye study to be quiet."

But how! There are three ways. The first is the way of indifference: that is, to hold oneself aloof from common affairs, saying "I care for nobody, no not I, and nobody cares for me." It is this sort of philosophy that fills monastic cells with ne'er-do-wells. Once upon a time, so runs the legend, a priest with a fiery temper resolved to become a hermit in order to get the better of it. He built him a lodge in the wilderness near a bubbling spring. The next morning as he was bringing water from the spring he dropped his pitcher, lost his temper and gave up in despair.

The second way is that of self-control. The world is full of people who are fond of saying, "I am the master of my soul." But this is a broken reed to lean on. Robert Burns found it so. On the fly leaf of his last volume of poems is this dedicatory verse:

"Reader attend: whether thy soul
Soar fancy's flight beyond the pole.
Or darkling grub this narrow hole
In low pursuit,
Know prudent, cautious self-control
Is wisdom's root."

Yet poor Robbie, despite his confidence in himself, died of self indulgence. An engineer can moderate the speed of his locomotive for a while by sitting on the safety valve but only so long as the brakes work and the steam holds out. It is wiser to train a dog than to wait until you are obliged to chain him up.

The third way is the way of faith. This follows the counsel of Paul. In his injunction, "Study to be quiet," there is a curious collocation of words. In the original the word rendered "study" means literally to be ambitious; and ambition is naturally associated with unrest. As Christians we are to be eager about this matter; to give ourselves no rest until we achieve rest by bringing our lives into line with our profession of faith in God.

We profess to believe in God the Father. What does that mean? Saying that we believe does not make it so. The only living faith is that which is translated into the walk and conversation of daily life.

The Father's way is the way of quietness. He builds his House Magnifically without the sound of hammer or axe. His planets move around their orbits with less of perturbation than a nurse makes wheeling her baby carriage. His gardens all the world over break into bloom with less noise than a boy's "fizzer" on the Fourth of July.

It is written in the Koran that Abraham once prayed "O Lord, make bare thine arm against the Hittites. My patience is worn out!" And the Lord answered, "Have I borne with them so long, that thou shouldst be wearied so soon?"

Godliness is Godlikeness. We are like the Father only so far as our wills are perfectly adjusted to His will. He has a plan for everyone; a wise and beneficial plan, and it is for us to fall in with it.

The greatest battle that ever was fought in this world of ours was not fought at Salamis or Waterloo or in the Argonne Wood, but under the olive trees of Gethsemane. The will of Christ, the representative Man, there met the will of the Father in a mortal grapple once for all. The disciples who were waiting in the verge of the Garden heard a muffled cry of agony, "O my Father, if it be possible, let this cup pass by me!" In that cup was the bitter draught of death, vicarious death. Every nerve and sinew of the Man—for He was very man of very man—shook and trembled in view of the anguish that awaited Him. But listen to the cry of victory over death: "O My Father, not My will but Thine be done!" Thus was the will of the Son merged in the holy and beneficent will of the Father. It was not for Himself but for us that He drank that purple cup, drank it to its deepest, bitterest dregs for you and me. Thus did He acquiesce in the Father's plan for our redemption and, in so doing, He set the pattern of quiet and uncomplaining faith for all those who believe in Him.

We say, "I believe in God the Son." What does that mean? "A man may say Christ, Christ, with no more piety than other people." The proof of our faith is in being like Him.

His also was the quiet way. It had been prophesied, "He shall not cry nor lift up his voice in the street." In our making of a loaf of bread we hear the cracking of the plowman's whip, the rattle of the reapers and threshers and the rumble of mill wheels; but He fed five thousand with so little of theatrical display that the multitude scarcely knew what was going on.

"'Twas Springtime when He blessed the loaves;
'Twas harvest when He brake."

The ambition of all true Christians is to be like him; and Christlikeness is attained only by the merging of our wills with His. His will is that we should "seek His kingdom first of all." His kingdom is being established on earth not by leaders with ramshorns at their lips, but by multitudes of quiet people who let their light so shine (What is quieter than the shining of light?) that others, seeing their good works, are led thereby to glorify Him.

As Jesus was being entertained in the home at Bethany there came a sound of rattling pans and dishes from the kitchen and presently Martha entered, hot and indignant because her sister was sitting at the Master's feet. The rebuke which Christ administered was tenderly severe: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." By this we are given to

understand, not that indolence is better than industry, but that simple, trustful waiting on the Lord is better evidence of faith than the most boisterous display of loyalty to Him.

"Put up thy sword into the sheath," He said to Peter, "the cup which My Father hath given me, shall I not drink it?" There were legions of angels at His command but He would not summon them. He foresaw the outcome of the long campaign and was satisfied. "Faith is the victory that overcometh the world." Only believe! "He that believeth shall not take haste."

We say, "I believe in the Holy Ghost." What does that mean? Who is this Holy Ghost? The third Person of the ineffable Godhead; the Spirit that, brooding upon the face of the waters, brought order out of chaos: the Spirit that descended upon Jesus at His baptism in the form of a hovering dove; the Spirit whose official function is to make us holy by taking of the things of Jesus and showing them unto us; the Spirit, who, as the Executive of the Kingdom on earth is calmly, noiselessly, inevitably leading on to the Golden Age when the Tabernacle of God shall come down among men.

So quiet is the Spirit's work that men are found who question His influence in the world. They listen in the fire, the earthquake and the storm, and hear Him not. The only men who hear Him are Elijah and his kind to whom with their faces between their knees He speaks with "a still small voice." This is the Voice that we hear in the trysting place. It is the voice of the King, issuing His commands from His throne into the Kingdom that is within us.

The will of the Holy Ghost is that we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ: and the outcome of His work in us is hypothecated on our coöperation with Him. "Consider the lilies how they grow." How do the lilies grow? Not by striving to grow but by yielding themselves to the benign influence of the heavens above and the earth beneath. They drink in the air and sunshine and absorb the fructifying factors of the soil. So shall we grow; not by singing, "O for a closer walk with God," but by simply taking what is given us.

"Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our rightful mind:
In purer lives Thy service find,
In deeper reverence, praise.

Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its heats expire:
Speak through the earthquake, wind and fire,
O still small voice of calm!"

If we have faith in the triune God, as we thus profess, our lives will show it by their freedom from all anxious thoughts. Worry is the antithesis of faith.

In the darkest days of the Reformation, when Luther and Melanchton were hiding away in the Castle of Erfurt, the heart of the great reformer was uplifted by the sight of a robin feeding in the snow. "Come, Philip," said he, "see how God cares for the birds: shall He not much more care for us?"

"But faith like this," perhaps you are saying, "is for *maximum* Christians." True, but why be a *minimum* Christian? When Pyrrhus was asked by his Prime Minister what he proposed to do with his mobilized army, he answered, "I propose to conquer Italy."—"And what then?"—"To march through Sicily and subjugate it."—"And then?"—"Then to sail across the Mediterranean and reduce Carthage."—"And then?"—"Then I shall settle down and be quiet."—"But why not," said Cinneas, "be quiet now?"

Why not begin the simple life of faith here and now? Everything depends upon our willingness. Let us lift up our hearts like chalices that God may fill them with faith. He waits to be gracious. And meanwhile be assured of this; we are as good Christians as we are willing to be.

The Immortal Tourist

BY BISHOP H. C. MORRISON, D.D.

The spirit shall return unto God who gave it.—Eccl. 12:7.



HE soul is born to meet its God. Make the life-pilgrimage where or when it may, it is destined to meet God at the end. Books of travel thrill us. Whether we follow Riley through the desert, or Livingstone through African wilds. But the pilgrimage of a deathless spirit through this or another world, is more tragic than the records of earth's explorers.

The First Discovery Is a Discovery of Self.—We begin the pilgrimage in babyhood and absolute mental destitution. We then come to consciousness of our own existence, and afterward apprehend other existences.

We come gradually to find out that the little flesh and blood house in which we live is marvelously connected with other existences. A telescope in the eye that sweeps the heavens; a telephone in the ear that catches the far off melodies, and an olfactory power that gathers the fragrance of magnolia, and detects the morning breath that has been stealing kisses from the flowers.

Later, the spirit tourist discovers within itself, strange powers and impulses. A strange fire within, which warms toward one object while it chills and is repelled by another. It finds itself loving, hating, reasoning and determining. Thus the whole pilgrimage is taken up with getting acquainted with itself and with the world through which it is passing. At the same time, it is kept in mind that "While at home in the body," is it not at home in the world. That wonderful and ideal thing which we call Time, is noiselessly and rapidly rushing us on. We halt at a different place every sunset. Halt, did I say? Not so. There is no halt. Time's train has "sleepers," and at nightfall we simply enter the sleeping-coach and pass the fields and the fences as rapidly while sleeping as when we are awake.

The Second-Handedness of Things.—We find only what others have known, and used, and left. We look at the same skies, tread the same streets, and sit under the same shade that sheltered the dead generations. We see our ancestors in what they did, and the condition of the world which they left us. Posterity will see us in the same way. Then we owe it to ancestry and posterity to leave the world in better condition than we found it.

The tenant who abuses the tenement simply because it is not his, is without principle; a bulk of animated selfishness. The man who abuses this world, as he goes through it, is no better. We should execute every measure for the moral health of our race. Drain the stagnations, cleanse the social sewers, and flash the light of purity into the places of pollution. Some one has said, "Flash the sunlight into a rat hole, and it is forever ruined as a rat hole." Let the light of the Gospel into the precincts of sin and pollution, and their impurities will fly from those haunts.

If we are "the light of the world," then the world ought to be lighter by our presence. If we are "the salt of the earth," then we should leave the world sweeter, and purer, than when we came into it. Yet, there are men who walk through the world simply to pollute it. Men who make it their life-work to diffuse agnosticism and infidelity, and impurity, and all sorts of moral poison. Moral skunks, stalking through the world leaving the stink of their moral rotteness to greet the olfactories of generations yet to be born.

God's Main Use for the World.—While we cannot remain in this world, it must serve us as we pass through it. We were not made for the mountains; but the mountains were made for us. "Man was not made for the Sabbath; but the Sabbath was made for man." The main use that God ever had for the old wilderness between Egypt and Canaan, was a forty years drill-ground in which to teach His people to be led by His hand. His principal use for this world is not to produce corn, and wheat, and cotton; but to try us, and train us, and bring us up to where we will follow His leadings, and learn to think His thoughts, and be able to do His will.

The labors of life are a part of our training. The sensible millionaire will have his son learn to work; not because he needs the proceeds of his labor; but for the development and discipline of his son. "Six days shalt thou labor." Not that God needs the proceeds; but we need the development and the benefit.

This toil, however, is temporary. The tired limbs and failing strength tell us of a coming end to labor and a time of rest. Weariness is the prophecy of rest, even as drowsiness forebodes sleep. But the immortal powers never grow tired. We never get tired of believing, loving and trusting. But the more those powers are exercised the stronger they become. It does not tire the soul to love God. Nay! Nay! That is rest itself. And why? Because that is to continue forever and forever. Labor here is temporary; hence it tires us. In heaven, our very activities will be the sweetest and most perfect rest.

Our Need of a Traveling Companion.—To be alone in the world is to be sadly situated. God grew sorry for man even in Paradise, and said, "It is not good for man to be alone." To see one whose relatives are all dead, moves our sympathy. We do not live for ourselves. The man or woman married to self, will be wretched until divorced. In travel, we want society. Congenial companionship is the life of the voyage. To have Christ with us on life's way is to enjoy the journey. His presence relieves all loneliness. We are sometimes lonely in the midst of the multitude; but no soul was ever lonely in the society of the Son of God.

Christ is familiar with the way. What an advantage in touring the world, to have one with us who has traveled the routes and is familiar with everything. One who knows the distances and dangers, and understands the languages and customs of the people who are strange to us. We lay solicitude aside and rest; inasmuch as we know our companion understands all and will direct for the best.

Such is the life when we have Christ as our companion in the journey. He knows the way and has traveled it before. He knows both kingdoms. He has been in heaven and on earth. He has been dead and then alive. In the flesh and out of it. With God and with men. He is familiar with the paths which Enoch and Abraham are walking, as he is with the ways in which we are making the march to the grave.

Then we have but to trust all to Him. When we come to points in life which we cannot understand; places where it is too dark to see, and where the tears blind and blur the vision; then quietly remember that our companion understands it all. It is not strange to him. To him, "The darkness and the light are alike," and He is guiding us.

And when we come to feel the cool breath of life's evening, and feel that the nightfall is near, with the falling of the dew of eternity; we may then be quiet and confident. This will seem strange to us; but not to him who has passed through it, and who is with us alway.

My train may dash into a dark tunnel, instantly all is like midnight, and I am hopeless. But the engineer has his hand on the throttle and is looking out through the headlight, and all is clear to him. I have but to sit still and trust him; and soon I dash out from the darkness and the sunlight seems brighter than before. Such is to die. To pass the tunnel that connects the two worlds. Hence when we come into the death-darkness, we have but to be quiet and trust; remembering the Great Engineer has his hand on the throttle. He is running the death-train and looking out through the headlights, and He says to us, "Be not afraid; lo, I am with you," and soon the light will break with the brightness of heaven on the other side.

His Protection—The pleasure of travel has modified our sense of safety. The company may be delightful and the scenery lovely; but there is no pleasure if we feel that we are not safe. You may be in the finest automobile in the state, and have a chauffeur who drives like Jehu, and the ride is a misery. Nothing is enjoyable when accompanied with a sense of danger. To be happy in life we must know that we are safe. This safety is found only in companionship with Christ. "He is mighty and able to save to the uttermost." Am I in danger from evil men? I see the mob put to silence "and going backward fall to the earth."

Am I in danger from the angry elements of nature? I see the waves grow quiet and hear the hushing sobs of the angry winds under his command. Unsaved reader, you will never be safe in this life until you consecrate yourself to His service and fall into company with the living Christ.

His Fidelity.—"He will never forsake us." We travel for a season with loved ones and then part company with them. All the best friend can do is to go part of the way with us. Then again, how suddenly and strangely do friendships sometimes chill and change. The world is full of broken and dead friendships. But there is joy in the consciousness that Christ's friendship will never chill or change.

How sad to be left alone under some circumstances. Who can read, with tearless eyes, the story of the "lost drummer boy," and hear the roll of his drum from the yawning abyss into which he has fallen in the Alpine snows? and see his comrades sadly leaving him to perish with no power to rescue him. But even the hopeless drummer boy could hear, by faith, the voice omnipotent saying, "I will never leave thee nor forsake thee."

The Final Return.—"The spirit shall return to God who gave it." The edict is emphatic. It *shall return*. The parents part with the child who is going a journey, and fear lest the child may never return; and many in sadness have realized their fears. But God never launched a soul on its life-voyage with a feeling like that. For every soul is born under the edict. It "must return to God who gave it."

Begin where it may; wander far and wide as it may; let the body fall where it may; the spirit is destined to return as the dove to the ark; no matter whether it have the purity of the dove, or the uncleanness of the raven.

There is one question to which every soul gives the same answer. The simple question. "*Where are you going?*" There is but one reply, *Going back to God*. The little child, the strong man, the old pilgrim, give the same answer. The thousands in the mad rush after the world; the multitudes in the great cities; the hordes who are down in the debauchery and bestiality of the slums. All must make the same answer, "going back to God." What a tide of sin-polluted souls—many of them immoral brutes—crowding their way back to God! No wonder the "way is broad and the gate wide."

Then are we ready? We have been to many places, and have met many characters. Have we been to Calvary and met the Son of God in the pardon of our sins? The life-voyage is winding and tortuous; a sudden turn round a point may bring the eternal shore and the final judgment in sight. Are we ready for the surprise? Columbus could tell when he was nearing the new world, by the seaweed, the driftwood, and the land breezes. Have we not sometimes a breath from the Beulah land? A faint glimpse of the far off city? May the word take hold upon our hearts, and echo day by day, and whisper itself to you in the silent night-time, "The spirit shall return to God who gave it."—*Fla. Christian Advocate.*

Hidden but not Separate

BY J. H. JOWETT, D.D.

Thou hidest Thy face.—*Ps. 30:7.*
Who shall separate us from the love of Christ?—*Romans 8:35.*



HERE can be a hiding while there is no alienation. The face may be hidden, but there is no withdrawal of the Presence. There may be mist, and cloud, and darkness, but the Lord has not gone away. Events may be perplexing, but His love abides. Our understanding may faint while the heart continues her sacred communion. The light may tarry, the Life is here!

There is no one so blind as the one who claims to see everything clearly. Who has not met the trifler to whom everything is plain? He has the key to every lock, the answer to every riddle! And this is the knowledge that "puffeth up." It is a very dry and unperceptive thing. It lacks the softening moisture of humility and reverence and awe. It wants the liquid humor without which the eye can have no vision.

God hides His face! It may be that there are some things that would never come to any life or stature if it were not for the influence of the darkening circle. There are many ferns which would never unroll their beauty if were not for the damp, cooling ministry of the shade. Who can grow ferns in the dry light of the garish day? And there are precious ferns in the realm of the soul which would never appear in strength and loveliness were it not for the hiding of the Face. There is patience, and meekness, and humility, and modesty, and there are the fine delicate ferns we call reticence and reserve. What is character like if these are wanting? And it may be that if there were no "hiding," no shadow, no cloud, these most precious virtues and graces might never adorn the soul; or, if they did, they would be so feeble as to immediately wither away "when heat cometh." But when He hideth His face the twilight that falls upon us is the shadow of the Almighty.

But let us say it once again, when the face is hidden the love is near. Nothing can take that away, not even our sin. And love never sleeps. Love never faileth. She never drops out of the ranks while stronger troops march on. She never faints, and she is always in ministry, working out her own gracious purpose night and day. Is the face hidden in our own day? The Love is here: nay, infinitely better, the Lover is here! To believe it, even while we are in the shadow, is to grow in haven's gracious mist, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

God's Righteousness

Thy righteousness is like the great mountains.—Psalm 36:6.



OD'S righteousness is like the great mountains in that though stern and forbidding, it is freighted with blessing.

The mountains suggest the terrible in Nature. They are scarred and seamed. Their stormy heights, dark forests and gloomy canyons are to many full of shuddering dread. There the storms are born, and few things are more terrible than a storm high up on the mountains. The roar of the wind, the shrieking of the pines and the lightnings not far off, but leaping from crag to crag and hissing past, are so near that you think the next will strike. Yet the mountains are a measureless blessing. But for them the earth would be a desert, and the stagnant air would carry death to every living thing. They are the storehouses of precious ore. Their rocks disintegrating, formed, and continue to replenish the soil of the plains. They act as loadstones to the clouds, drawing from them the rain and snow which, stored up in reservoirs, give birth to the rivers of the continent. Cool winds are there created, which counteract the heat which otherwise would become stagnant and deadly. Mountain chains determine whether a continent is to barren or fruitful, healthy or sickly.

We heard of a farmer who wrote to a friend that he had been experimenting with God. He had planted, cultivated and gathered a field of corn on the Sabbath. Not a stroke of work was done on a week day; and he found that he had a larger yield than his neighbor, who had done the work on his farm between Sabbaths and on that day attended church. His friend made the simple reply: "God does not always settle His accounts in October. It were well if we remembered this. God's righteousness is like the great mountains, strong, terrible, and His judgment, though it tarry long, follows on, "as echo follows the song, on, on, on!" "Though with patience he stands waiting, with exactness He grinds all."

This side of God's character has been veiled. Men have talked of the love of God as though they had forgotten that He has said that "Whatsoever a man soweth that shall he reap."

God's righteousness is like the great mountains in their appeal to the soul of man. There is a strange sympathy between the heart of man and the majesty in nature. Is there not felt a delicious, indescribable emotion at the sound of a far-off song in the night, or when gazing into the fathomless blue of the heavens, or listening to the solemn undertone of the ocean? The mountains possess this power in a larger measure than any other sphere of nature. Alone in their silence, one can almost feel God. The soul reaches out to Him, saying, "Speak, Lord, for Thy servant heareth."

Mountains have always been the retreat of the weak and the oppressed. There patriotism has made its last stand, and brave faith found a hidden sanctuary. So the righteousness of God is a sure refuge from sin and its penalty. No clearer law is written in the Bible or in human experience than that sin is followed by punishment. This law is represented as a pursuing officer with drawn sword, but he who has taken refuge in the righteousness of God in Christ is safe.—*Pacific Christian Advocate*.

Afterward

BY C. C. ALBERTSON, D.D.

After this I beheld.—Rev. 7:9. After these things I heard.—Rev. 19:1.



OME things cannot be seen until we have seen other things, and some things cannot be heard until we have heard something else. Simeon was not afraid of death, because he had seen the Lord's Christ. That is to say, he had seen something, in the light of which death lost its terror. "After this I beheld," After what? "I was in the Spirit on the Lord's Day." "After these things I heard." After what things? After the fall of the mystical Babylon.

Babylon represents any power, political, military, social or other, that is offensive to law and order, offensive to peace, offensive to the good of the race and the will of God. The fall of that power is destined and decreed. Babylon shall fall, and "after these things" we shall see what we could not see before. After the earthquake, wind and fire, shall come the still small voice.

To be ready to hear—to be sensitive to the messages of the Eternal—this is our duty, our present and future duty.

"After this." Is religion then wholly a matter of the future? That is what its critics say. That is why so many people despise or ignore it. But religion is a matter of the present, as well as the future. It is a matter of the past, the present and the future, because it is eternal.

The past is a world we cannot ignore. It is a part of the law of life that the past has its treasures, its golden memories, its gifts to the present. We are making the future now.

The present is the future in the process of making. Whether "after these things" we shall behold delectable visions and hear ineffable voices depends upon our appreciation of the fact that the present has always vaster issues than can be seen.

There are a few years in all our lives when self is the great word. We are mere animals. But there comes a time when conscience awakens and moral sense asserts itself. After this we behold life in a new light. After this we hear the voice of duty, and if we are divinely led, we honor it. Then, as the years go by, God gives us other monitors. The Great Book shines on our path. After this we behold the plan of the ages. After this the Lord Jesus reveals Himself, and in His light we see light.

There is one event the afterward of which is more potent than that of any other next to birth. It is the new birth. Then, "after these things," all things become new. Then pleasure and sorrow take their proper places in life's economy. We come to regard them both as relative, not final, and to value each for what it contributes to the deepening and sweetening of character.

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In the Old Testament, God is for His people; in the Gospels He is with His people; in the Epistles He is in His people. These three—God for us, God with us, God in us—are the method and end of divine dealing; holiness eternal in the heavens; incarnate on the earth, embodied in the saints—*Dr. Henry G. Weston*.

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Usually the fellow who strenuously insists on the minister confining himself to the "pure gospel" couldn't to save his life discriminate between the gospel of Christ and that of Buddha.—*L. R. Akers, D.D.*

Sidelights

The Book lives

I have stood upon the great north coast, lifting itself in imperial grandeur from the foundation pillars of the earth and baring its pulseless bosom to the ragings of the maddened seas, and watched those floods, as from their far-away solitudes they came in long and apparently restless sweep, and hurled themselves with their prodigious energy against those giant buttressed rocks, and up, up, up their slimy sides they climbed until their strength was well-nigh gone, and then, shaking themselves into hoariness, fall backward into their own watery depths, and the rock never so much as trembles! Even so the surgings of infidel hate in bitter scorn have, for centuries, hurled themselves against the "Impregnable Rock of the Holy Scriptures," only and always to be hurled backward into their own dark and damning depths. But the old Rock still stands.

Julian the Apostate, Celsus, Porphyry, Voltaire, Gibbon, Hume, Bolingbroke, Collins, Chubb, Rousseau, Diderot, Paine, all men of extraordinary genius, did their utmost to destroy the Bible, but death claimed them and they parted from earth to give an account of themselves to God. But the Book still lives! Thrones have fallen. Dynasties have perished. Empires have disappeared in the strife of nations. Wars and tumults, famine and pestilence, earthquake and storm, hatred and death, have characterized the passing years; but the Book still lives, and always will, for "the Word of the Lord endureth forever!"—*L. W. Munhall, D.D.*

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Spurgeon's Last Sermon

What I have to say lastly is this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord he is. Young men, if you could see our Captain, you would get down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus. I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody: we have no

choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self, or the Saviour. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him to meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. These forty years and more have I served Him, blessed be His name! and I had had nothing but love from Him. I should be glad to continue yet another forty years in the same dear service here below, if so it pleased Him. His service is life, peace, and joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus even this day. Amen.

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Job's Children

Christians do not "lose" their dead loved ones, who fall asleep in Jesus. Part of an "In Memoriam," written by Dan Crawford over the grave of a faithful woman who had died on his mission field in Africa, was the phrase, "Still ours." After Job learned his lesson of discipline, in which all his substance and also his seven sons and three daughters were taken away, God gave him back double all that he had before (Job 42:12). He gave him twice as many sheep, camels, oxen, and asses. But He gave Job again only seven sons and three daughters. While he was doubling, why did he not give him fourteen sons and six daughters? There's a reason—a resurrection reason! Job already had the seven sons and three daughters that Jehovah had taken away from him before. The fact that they had fallen asleep did not keep them from being Job's children. Is not this a comforting word for those who, from under crepe's thick mourning, ask for some proof of the truth of "heavenly recognition?"—*S. S. Times.*

A Censored Gospel

A censored book is not an entire book. A censored letter is one from which some very important fact or information or statement has been eliminated. The letter is no longer perfect, and no longer reflects the full thought or purpose of the writer. A censored Gospel is one from which some fundamental truth or teaching has, in like manner, been taken.

For more than a generation some of the most important teachings of the Gospel have been ignored, passed by, and thus practically expunged. The word "sin" had become an unfamiliar word in many a Christian sanctuary and sermon. A natural process of moral growth had been substituted for a supernatural redemption. Man was gradually and beautifully out-growing the animal and beastly element in his make-up, and was evolving by a natural process of education and culture into a saint. The war has shattered this vision of man's evolving goodness. It has revealed the fact that the highest human culture does not, in the least, change the inherent qualities of human nature or prevent men from becoming demons in cruelty, hatred, murder, lust, and crime. Since the war the word evolution has dropped out of the written and spoken vocabulary of intelligent to use it, and the word sin is coming back gent people as though they were ashamed to its scriptural place in their thought and speech.—*West. Christian Advocate.*

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Paganism in our Schools

Our young people are at home for their summer vacation, and it is a good time to take notice of their progress. Especially is this true of their progress in Christian culture. Some institutions once Christian have become pagan in their teachings and practices, and the German subterfuge which consists in saying one thing and meaning another, is very prevalent.

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We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authority in the Bible than in any profane history whatever.—*Sir Isaac Newton.*

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There are two disease more deadly to humanity than the smallpox or white plague, namely, mental hookworm and spiritual dry-rot.—*L. R. Akers, D.D.*

Last September a very devout Christian friend informed us that the daughter of the family was entering one of those schools founded by eminent Christians, and which has come to hold a prominent position among the school for girls and young women. We expressed surprise, and we were assured that the school was all right, and that if there should be any errors in teaching, the daughter was sufficiently grounded to discern and reject them. The daughter reported to her parents that the teacher of the Bible was half atheist and half Christian Scientist, and she begged with many of her classmates that the parents would release them from attending there next year, which the parents have granted. A senior in one of the universities says that during his four years in a professed Christian institution there has never been a single effort to influence him either for or against Christian faith or practice. A cold, negative neutrality in religion pervades both faculty and students, and there almost the last trace of religion has departed from the institution. The Y. M. C. A. is religiously dead.

Surely such reports as these from children of Christian homes makes it imperative upon the Christian family and Church to awake to the immanent peril.—*Presbyterian.*

The Light-Giving Word

A noble poem or text of Scripture committed to memory in the quiet of the morning, will run like light and music through all the tangles and toils of the day. One should be always reading a bright book of sufficient interest to make him forget, for a season, his labors and anxieties. There are many ways in as useful as those of angels. If we make which we can help ourselves to ministries our lives needlessly barren, we have no right to ask God to brighten them with beauty—*Psalms 119:130.*—*Northern Christian Advocate.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

For months America has been reaping her abundant harvests, and still the greatest harvest is to be gathered. May this be so in the Churches. "The fields are white all ready to harvest."

WHAT WE REAP

GALATIANS 6:1-18.

The harvest may be early or late, it is sure to come. "While the earth remaineth, seedtime and harvest shall not cease." There is the same law in nature and in the spirit world. "I would stir up your pure minds by way of remembrance." We reap the same in kind, but a larger quantity. Those foolish enough to sow wild oats, reap the same with increase. The Congress has lost for America the "moral leadership of the world" because it has sown to the wind of political wrangle and has reaped the whirlwind of disrepute internationally. Individuals may sow their own ruin.

To harvest the grain we must use labor, machinery and seed; and to reap a harvest morally and spiritually we must pay the price of outlay. The "friendly citizen" did not prize the harvests of "The Interchurch World Movement" and refused to pay the price. As usual the Church member must do this. Character costs. Service costs. The one is internal and subjective; the other is external and objective.

What we sow physically, we reap physically. Hence the wisdom of caring for health. What we sow mentally we reap mentally. Hence the worth of education and sane thinking. Education and brains do not count in money matters, except incidentally. The unskilled and uncouth make more money in a day harvesting than the refined and intellectual and educated genius does in his chosen calling. What we sow morally we reap morally. This accounts for many a moral wreck. Brotherly service is like winter wheat. What we sow spiritually, we reap spiritually. The spirit has to do with God and things eternal. "He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting." Fellowship with God enables us to see this kind of harvesting from liberal sowing. Life is the seedtime and we must not expect to reap in this life except the first fruits.

Faithful in the small and in the homely duties, we shall be rewarded in the great and spiritual.

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"ONE SOWS AND ANOTHER REAPS"

JOHN 4:27-38.

We live a two-fold life, subjective and objective. It is not selfish to have regard for character, and it is a solemn duty to be true to the trust imposed upon us by God in regard to the higher things of life. The better our character the greater our personality for service. The principle of our text is good and glorious, though it is prostituted by a perverted humanity. We are responsible for the evil resulting. The fact that children reap what the parents sow is a strong deterrent for parents. God came into the conflict to help us so that out of the possible harm there may come a far greater good. Victory in this life is infinitely better than a pacifist's paradise. We are thankful for the sowing of the Pilgrim Fathers and Mothers, for the work and sacrifice of the veterans of the sixties, for the efforts of the reformers, who have so often been despised and persecuted. Today China is reaping the harvest of the seed sown by the forty-five thousand native martyrs of the Boxer Uprising. The practical lesson is for us to learn how best to sow that others may reap good, and only good. The seed we sow must have vitality. Much of it is chilled and rendered lifeless, like the seed potatoes that are rotted by cold and water after they are planted. We must vitalize the principles of Christ in our life, by sincerity and zeal. Belief is from the Saxon words meaning "what we live by." Our life must be vitalized by a personal touch with God through faith and love. Then our influence is spiritualized. Then those that sow and those that reap rejoice together; and the good plans of God are realized for all mankind.

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"SPIRIT, SOUL AND BODY"

I THESSALONIANS 5:12-28.

In man there are three functioning centers. We have a body, which gives us sense-consciousness. We are a soul, by which we have self-consciousness; and

the spirit makes possible God-consciousness. Browning says, "There is an inmost center in us all, where truth abides in fulness; and around, wall upon wall, the gross flesh hemis us in."

The body is from God and for God, the "temple of the Holy Ghost." "Therefore glorify God with your body." (1 Cor. 6:20.) "Sanctify you wholly." This means to be set apart for God. The body is to be cleansed and made as beautiful and efficient as possible. The walls of its prison may be made into an airplane of high resolve. By the body we do God's work, and by the body we do the main service to our fellowman. The soul is the life that is in the image of God, absolutely different from the life of the brutes. The spirit opens the door into a new and more wonderful world. A cobbler in northern England worked in a small and stuffy shop; but he used to show visitors how a door opened into another room, where he could see the glories of earth and sea and sky. "I just open the door." Man's thirst can never be satisfied with catering to the body only. The soul finds its life and happiness in the spiritual things and in God, the Father of the spirit. The things of the world make our thirst greater, like drinking the water of the ocean. God provides the water of life. Out of the sight of land a vessel's crew was perishing for water. A passing ship signaled back, "Dip down your buckets. You are in the mouth of the Amazon." Under London, England, deep down, is a fresh water lake covering fifteen hundred square miles.

The spirit may make the difference between a miser and a martyr. In France in 1850, there was a drought and many children perished. A little boy nearly died and he resolved to do his part to prevent the recurrence of such a calamity. He saved and sacrificed all his life and was hooted by boys as a miser, but when he died he left all his money to provide an efficient water system, that the children might all have water. By the spirit we know God and worship God, and realize the Christ-ideal.

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THE BURNING BUSH

EXODUS 3:1-12.

God has His own ways of choosing men for great crises. The "burning bush" has been a burning question in human life for four thousand years, yet

few are greatly interested. The Presbyterian Church has chosen as its emblem the Burning Bush, with the explanation, "Nec tamen consumebatur," "Yet not consumed." It is ours to see "every common bush aflame with God," but there are special thoughts in this illumined bush.

It was at the end of the second forty-year period of Moses' life. He was taught anew the holiness of God and of the place where He manifests Himself. "Take off your shoes." We take off our hats. The Jews still keep their hats on in their synagogues, though reverent. Three things are to be considered—the bush, the fire, and the absence of burning. The bush was the common thorn, and hence of interest to us common people. The fire was a symbol of God; immaterial, cleansing, illumining. "The pillar of fire." The burning bush was a symbol of affliction that does not consume, because of the presence of God. It represented the affliction of God's people at that time in Egypt. It represents the Christian Church, ever despised and persecuted, but always preserved, unharmed and purified. It represents the Bible, burned but not exterminated, criticised but not injured. It represents the individual soul. "Through much tribulation ye shall enter into the Kingdom of God." No sorrow nor trouble can consume the soul that has the presence of God, and that bears in the spirit of Christ. "Noble souls through dust and heat, rise from disaster and defeat the stronger." Death seems to be devouring the life, but out of the seeming ruins arises the soul of the Christian, because the presence of God saves and glorifies.

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A Month's Lesson-Topics for Mid-Week Meeting

LESSON, John 14: 15-31. *Topic*, The Holy Spirit and His work. *Text*, John 16:8. *Parallel Texts*, 2 Cor. 13:14, Matt. 28:19, Acts 5, 3:4, Matt. 12: 31-32, 1 Cor. 2:10-11, Eph. 2:18, Neh. 9:20, Gal. 4:6, 1 Pet. 1:2, Gen. 6:3, Isa. 63:10, Eph. 4:30, 1 Thes. 5:19.

LESSON, John 16:1-15. *Topic*, "Fruit of the Spirit." *Text*, Gal. 5:22-23. *Parallel Texts*, Rom. 5:5, Neh. 8:10, Phil. 4:7, 1 Peter 3:20, 2 Sam. 22:36, Rom. 2:4, 3:3, 2 Cor. 10:1, 2 Peter 1:6, Rom. 8:9, 8:14.

LESSON, John 1:1-18. *Topic*, Our views of Christ. *Text*, Matt. 16:15. *Parallel Texts*, John 10:30, John 14:9-10, John 5:18, Phil. 2:5-6, Col. 1:16, Matt. 1:21, 1 John 2:1, Heb. 3:1, Heb. 7:25-27, Heb. 3:1, 1 Peter 2:21, Heb. 12:2, Isa. 53:4-6, Rev. 5:9, Rev. 7:13-17.

LESSON, Acts 9:1-20. *Topic*, The salvation we need. *Text*, Isa. 12:2. *Parallel Texts*, Heb. 5:7, 9, Jas. 5:20, Rom. 7:24, 2 Tim. 4:18, Ps. 51:14, Gal. 3:13, Heb. 9:12, Rom. 1:16, 2 Tim. 3:15, Titus 2:11, 1 Pet. 1:9, 2 Pet. 3:15, 2 Cor. 7:10, Phil. 2:12, 1 Thes. 1:10.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON HAMILTON, D.D.

Chapter 10—The Black Cigar.



LIJAH stood before a dingy tobacconist's shop in lower New York, watching a man manufacture cigars in the window. A group of watchers, which was constantly changing, was gathered about him. Each stood for a little while, looked and then moved on. The sign upon the front of the store read, "Hand-made Havana Cigars." The workman was skilful and swift in his movements and with surprising rapidity turned out perfectly formed and smoothly wrapped cigars. The form was called the diplomatic, large size, and so dark colored as to be almost black. A small card by the side of the workman announced that every cigar was sold in advance at twenty-five cents each, and all were warranted to be fully equal to the finest fifty cent imported cigar.

Elijah had just returned from visiting several jewelers, whom the morning papers announced as having been made the victims of a clever and mysterious confidence game. Each had lost a very valuable diamond ring and was in utter ignorance of how it had been taken. The tale told by the first jeweler, whom Sterling had visited, in all important particulars was identical with that of all the others.

"A well-dressed gentleman of foreign appearance, speaking very broken English, asked to be shown some of my finest diamond rings. He pointed to the ring on the little finger of his left hand, and also to his scarf pin, and said he wanted stones equal to, or, if possible, superior to those. I carefully examined both and found them to be stones of the finest quality. They were equal to the best I kept in stock.

"I took from my safe a tray of my choicest diamonds and placed them upon the showcase directly under the electric light.

"The stranger was smoking a large black cigar when he came in. I noticed it particularly because of its size, its peculiar shape, and its very dark color, being almost black.

"When I placed the tray upon the showcase he took the cigar from his mouth and placed it carefully upon the showcase by the side of the tray. The ash-end extended over the side of the case so that the fire might not injure the glass.

"I was a little anxious and watched him quite closely. He said with a pleasant smile: 'There is not the slightest danger. Perhaps you enjoy a good cigar yourself. Permit me to present you with one fit for a king. It was made expressly for me from the choicest tobacco and is fully equal to the finest fifty cent imported cigar.'

"I thankfully accepted the gift. The stranger struck a match and held it for me to light the cigar. It was the finest cigar I ever smoked. The first whiff was a revelation to me of the delight of 'a royal smoke.' The thrill produced an ecstasy which blinded and dizzied me for a moment. It then produced a calm feeling of content and comfort I will remember as long as I live.

"I exclaimed in rapture as I blew a ring of smoke above my head and watched it float and fade away: 'It is indeed a cigar fit for a king. There must be magic in it.'

"The stranger laughed gently and began very carefully and critically to examine my choicest diamonds. He warmly complimented me on my selection and

said he would return the next day and without doubt bring me a customer for several of the best stones.

"I bade him good-day and started to put the tray back into the safe. Machanically I counted the rings and was stunned to find that one of the best was missing. I never suspected the stranger at first. The tray was directly under the electric light. His hands had never approached it. I handed to him each ring to be examined and was careful to take back the one he had before giving him another. Long habit has trained me to be so careful and watchful of my property when offering it for sale that I felt sure it was utterly impossible for this stranger to take a ring from my tray under my eyes without being detected. I would not be convinced that I had really lost a ring until I had several times compared the stones with the list which was always attached to each tray."

Elijah closely questioned each, but could learn nothing of material interest to add to the experience of the first. He remembered that he had attended a court in London when a rogue was on trial for a similar crime, but escaped conviction. The black cigar figured almost identically in that robbery with its use in the present crime.

One of the black cigars was obtained from one of the victims. It had been smoked but very little as the fragrant odor was too over-powering for the taste of the smoker. This cigar was carefully dissected and analyzed. Elijah detected faint traces of an Eastern drug which a Hindu fakir had exhibited to him. It possessed the power of producing an instant and complete cessation of all sensation. Sight, hearing, feeling were completely banished for a very brief interval and left neither trace nor memory of the lapse.

This accounted for the blindness of the jeweler, the brief interval needed for the movement, quicker than sight, which abstracted the gem from the tray. Where was it placed, and how concealed, as all movements were in open view, and under the glare of a dazzling electric light?

The crowd of spectators watching the cigar manufacturer attracted Elijah's attention. The black cigar about which he had been thinking for hours was being made before his eyes, without fear, in the window of a Broadway cigar store. For over an hour at various intervals he had watched the manufacture of the cigar but had failed to find the slightest clue to the mystery which puzzled him.

A cab drove up to the front of the cigar store. A man alighted, who was smoking one of the black cigars. Before he entered the store he gave the crowd of curious watchers one brief glance. That glance betrayed him. It was apparently an idle glance of ordinary curiosity. Elijah, who caught it full and square, detected the wary look of the hunted man who was ever on the lookout for the hunter and his snares. That glance had also revealed the rogue of the London courtroom, who had been accused of exchanging black cigars for diamond rings.

Elijah, who was disguised as a stevedore on a holiday, quickly entered the cigar store. Although he had entered almost on the heels of the rogue, the man had disappeared. This convinced him he was on the right clue. He made a stupid excuse, and, after a trivial purchase, stumbled out. Although the entrance to the store was watched continuously for twenty-four hours by a trusty detective, there was no trace of the rogue.

The next day Elijah was again at the window. Lying among a heap of tobacco leaves on the table in front of the workman he saw a partially smoked black cigar. He was surprised that it still retained the ashes on the burned end. Although it was pushed about quite recklessly the ashes were not affected by the rough movements. A minute examination revealed that the ashes were imitation and fastened to the cigar so they would not come off. He also noticed a slight break in the wrapper about mid-way of the cigar. He put on a pair of glasses of great magnifying power and studied the broken place with the utmost care.

"I have it," he whispered to himself, as he smiled at the simplicity, as well as ingenuity, of the great scheme which had been accidentally betrayed. Nothing remained now but to detect the rogue in the act and arrest him with the stolen gem in his possession.

The next day a Dandy of the most approved style, with eye glass, cane and drawl started out from the cigar store for a stroll, which ended, as expected, in a diamond store. The jeweler, while a great judge of gems, was a poor judge of

Dandies. He had never heard of the experience of his brother jewelers with the black cigar. He was anxious to sell, and supposing the simpering idiot before him was game ready to be plucked, waited upon him with great protestations of interest and delight. Elijah, in disguise, had managed to enter immediately after the rogue; he was stupidly looking at the show cases full of beautiful jewelry, every now and then exclaiming to himself in rapture at some one piece more striking and beautiful than its neighbor.

He was an attentive listener and not a motion missed his keen and watchful eyes. The scene rehearsed by the robbed jewelers was enacted without a single variation. The careful placing of the partially consumed cigar on the show case; the offer of a 'cigar fit for a king,' and the delight of the old jeweler, as he puffed the novelty of a free fifty cent cigar, were identical. Quick as was the motion by which the rogue abstracted the ring from the tray, it was not hidden from Elijah, who waited a second for the next move. Just as he suspected, the rogue pressed the stolen ring upon the black cigar. The ring disappeared and the eye could not detect any change in the cigar.

Elijah leaned over the rogue's shoulder and said in a loud, coarse voice: 'Oh, what beautiful rings.'

He pinned the rogue's body against the show case and before he suspected what was occurring snapped a tiny pair of steel handcuffs on his wrists. The rogue in loud tones demanded the reason for this outrage. The jeweler thinking it was a concerted scheme to rob him, seized the tray and sprang back. Elijah quietly said: "I mean you no harm. I am here to guard you against robbery at the hands of this rogue. Please count the rings in the tray and see if any are missing."

The jeweler soon missed the largest and most valuable ring and began to wail. Elijah explained the trick, and picking up the black cigar shook out of it the diamond ring.

The rogue was greatly surprised that instead of being taken in the patrol wagon to the police station, he was taken in a cab to Elijah's suite of rooms in a private house upon a retired street. He passively submitted, without a word of remark, to being conducted to the rooms, and being seated in an easy chair after the steel bracelets had been removed from his wrists.

The two men gazed into each other's face for a minute in silence, as each was trying to read the other's mind. At last the rogue, plucking up a dare-devil courage said with a bitter laugh: "What are you going to do about it?"

"That is just what I was going to ask you, but before you decide read this list."

The rogue read with distended eyes and pallid cheeks. "I see, you understand it. It is the list of the men, places and customers for tomorrow's exploiting of the black cigar. You see I have every man spotted. I hold in my hands duplicate telegrams to the police of each city to arrest each party named and fully described. Nothing can save them but a telegram from you calling off the scheme. If you will write it I will see that it is sent to each confederate and will pledge you to suppress my telegrams to the police. Your associates may go free for the present. When I want them I have but to speak and every one will be arrested."

"There are conditions, however. You are a gentleman whose word is accepted as inviolable by all who know you. I will release you upon your parole not to leave these rooms without my permission for one week. The second condition is, that you will call a meeting of the Band of Forty Thieves, of which you are the leader, to be my guests at a banquet. You may select the place, the date, the caterer and the menu. I will meet all expenses and give you carte blanche. I will go with you alone and unarmed. I pledge you to keep secret from the police, everything connected with the banquet, and will give each man a written guarantee of safety from arrest. I ask no conditions of safety or courtesy for myself. I am abundantly able to take care of myself, even if I apprehended any danger; but I will trust to the honor among thieves to protect me as their guest."

"If you refuse, or are unable for any reason to secure the attendance of your whole band at the banquet, within twenty-four hours, every one will be in confinement. If I wished I could tell you where each one is at this hour and what he is doing. I need not do this. My power to discover and arrest the twenty men

who in twenty cities at noon tomorrow had arranged to exchange a black cigar for a diamond ring, must be accepted as proof of my power to arrest every man of your band when I decide that is the only way. Will you give me your parole, and will you purchase your freedom by arranging for the banquet under the conditions I have mentioned?"

"I will," exclaimed the rogue, without a moment's hesitation. "I don't know who you are, nor what your game is, but you are the whitest man I have ever met. You are the bravest man I know, for there are very few men who would dare to sit down alone, unarmed, to dine with the Forty Thieves of Manhattan in the banquet hall they select. I accept your personal pledge of safety for my band. You may rest assured you will be as safe with my thieves as you would be in your own diningroom. My guarantee is as good as yours, and that is saying more than I ever said to any man before."

"Well, then it is settled. We are to be brothers for a week. We will dine now, and then I will show you to your room. The windows are not protected by burglar alarms. The front door is opened by an ordinary pass key which is always in the lock. You see, I leave you as untrammelled as if you were my brother in the flesh, instead of my brother by adoption for a week. After that, you may be my enemy, if you will. But I would rather have you always as my brother, beloved, trusted, with your heart open to me as mine is to you. My religion is to do as I would be done by. If I were a thief, I would like to be treated as I propose to treat you. That is my hobby, and I believe you are the kind of a man who can appreciate a manly and brotherly act."

A delightful dinner was served by Sterling's cook and valet. The fragrance of the profusion of flowers almost burdened the air, while a concert by a Magic Music Box lasted throughout the dinner. The rogue was then shown to his room and left to himself, to meditate upon his novel experience as an entrapped thief, released upon his own parole. He was lulled to sleep by a similar music box to that in the dining hall, but the selections were the airs of familiar hymns and nursery ballads.

(To be Continued.)

His Bible

One night just before the late Captain Bickel was retiring to rest, he met at the deck house a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. "No, no, captain; he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and, thank God! it is now mine; but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident, Captain Bickel said: "Friends, I did not sleep that night. I knew it in a way, of course, but to say: 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called a thief, liar, foreign spy, traitor, devil in public and private, and had not flinched; but to face this! As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again. What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!"—*Men and Missions*.

* * *

The going of spirituality from our worship is followed by ritualism as naturally as the going of the light is followed by darkness. While a church is full of the power of the Holy Spirit, there is no need for a ritual. The very demand for a ritual is itself a confession of the absence of spirituality. Formality, however, is a poor substitute for spirituality—*West. Recorder*.

Editorial

God and Democracy



E are being urged today to democratize our conception of God. It would seem, if we are to credit some of those reputed to be religious leaders, that God does not occupy that position of sovereignty that past thought, and particularly that historical Christianity, has assigned him. Instead of being an absolute monarch, he that "doeth according to his will in the army of heaven and among the inhabitants of the earth," he is to be regarded at the most as a constitutional monarch, one who is limited in his exercise of authority. Some even seem to regard him as a sort of president of a democracy, so that such authority as he wields rests on the consent of the governed.

Some of those who urge us to democratize our conception of God apparently think of God as an ideal rather than a reality. Such, however, are virtually idolaters, since they worship that which they themselves have made. Man is no longer the noblest work of God. Rather God is the noblest work of man. And as men improve in other matters, so it is to be expected that they will improve in the matter of making a God. And so men are speaking of the God of the new age, as though the God of today were other than the God of yesterday. If God be but an ideal, it is an easy matter to change him to suit our taste and fancy. But if he be a reality, he remains the same, whatever we think of him. Not all those who urge us to democratize our conception of God think of Him in terms of an ideal, however. Most, perhaps, think of Him in terms of reality, and yet from various standpoints they limit His sovereignty. Some hold that the God of today is actually a different God than the God of yesterday, because they think of God as "growing," as himself changing with the passing years. Some, after the manner of H. G. Wells and others, hold that God is finite and limited, and so inherently incapable of playing the role of an absolute sovereign. Others hold that while God is limited, yet that these limits are self-imposed. In the nature of the case, we are told, God could not create free beings without limiting Himself to such an extent that whatever He is intrinsically He occupies the position of a limited sovereign as over against free moral creatures. Thus from various viewpoints we are urged to democratize our conception of God. He has been conceived of as an autocrat, as an absolute monarch. Henceforth He is to be conceived as our superior, indeed, and yet as more nearly on a level with ourselves. He is the great democrat, the peerless leader, rather than the absolute sovereign.

In our judgment this tendency to democratize our conception of God must be resisted in the interest of democracy itself. Democracy, as we know it in our Western world, is itself the child of faith in the sovereignty of God, and if democracy is to be safeguarded, belief in the sovereignty of God must be maintained. No doubt it is maintained in wide circles that modern democracy is the fruit of the French revolution, with its motto, "No God, no master," but such a view is historically untenable, as has been shown, among others, by Abraham Kuyper. It is rather the fruit of Calvinism, our heritage from men who were firmly convinced of the absolute sovereignty of God, so that Kuyper is fully warranted in saying: "To have placed man on a footing of equality with man, so far as purely human interests are concerned, is the immortal glory which incontestably belongs to Calvinism." Deny the sovereignty of God, and immediately the authority that one man exercises over another becomes the authority of the stronger. Accept it, and at once all men are placed on a common level as equally dependent on God, and any authority that one man rightfully exercises over another becomes an authority that God delegates. Apart from belief in the sovereignty of God, we would not enjoy our present liberties, and if these liberties are to be passed on unimpaired and increased to our children, belief in the sovereignty of God must be maintained. When, therefore, the sovereignty of God is challenged in the name of democracy, we have but a modern illustration of the text: "I have nourished and brought up children, and they have rebelled against me."

The fundamental issue raised by this summons to democratize our conception of God, however, would seem to be this: Do the fundamental outlines of our conception of God derived from Scripture rest on revelation or speculation? It is unquestionable, so it seems to us, that in the Scriptures God is represented as an absolute sovereign. We do not say He is represented as an autocrat or despot, as these words have bad associations, but as far as the element of power and sovereignty is in mind, rather than the way in which it is exercised, these terms are not inapplicable to the God of the Scriptures. If that conception of God derived from the Scriptures rests on revelation, i. e., if it brings to our attention that which God Himself has made known concerning Himself, then unquestionably the God of reality is an absolute sovereign, and he that sitteth in the heavens must laugh when men talk of limiting his power and authority. If, however, that conception of God derived from the Scriptures rests on speculation, then we have no assurance that it corresponds to reality, and we are at liberty to alter and improve it as our knowledge of the evolutionary process increases. Believing, as we do, that the God of Scripture is the God of Revelation, we feel that one might as well talk about squaring a circle as talk about democratizing our conception of God.—*Presbyterian.*

Church Foundation

HE Church first appears in Scripture in the sixteenth chapter of Matthew. To Jesus' question, "Whom say ye that I am?" (Matt. xvi. 15), Peter, assuming to speak for the other apostles, answered, "Thou art the Christ, the Son of the living God." This was the very first recognition, by any of the apostolate, of Christ's true character.

And this came not by mere human discernment. It was by a divine revelation. "My Father, which is in heaven, hath revealed it unto thee," said Jesus, and he adds, "Thou are Peter, and upon this rock will I build My church."

When the Sunday school lesson was on "Peter's Great Confession" (Nov. 9, 1919), five lesson-writers in the *Westminster Teacher* made a complete give-away to the Roman Catholics, allowing that the church was built on *Peter*!

Doubtless their statements were very grateful to Cardinal Gibbons, who, in his "Faith of Our Fathers," says: "Jesus, our Lord, founded but one church, which he was pleased to build on Peter. Therefore, any church that does not recognize Peter as its foundation stone is not the church of Christ, and therefore cannot stand, for it is not the work of God. This is plain" (page 97). "To be true followers of Christ all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor" (page 92).

Peter the foundation of the church!—the man to whom Jesus said, in this very interview: "Peter! Get thee behind me, Satan; thou art an offense unto me"; the man to whom St. Paul more than intimated, to his face, that he was a hypocrite, justly accusing him (Gal ii. 13) of "dissimulation" (Greek *hypokrisei, hypocrisy*)!

Let it be said at once, distinctly and unequivocally, that *in no sense whatever is Peter the foundation of the Christian Church*. He is *not* the rock on which the church is founded.

The Cardinal, with the phenomenal facility for false assertion, which his book so abundantly illustrates, says: "All respectable Protestant commentators have now abandoned, and even ridicule, the absurdity of applying the word *rock* to any one but Peter; as the sentence can bear no other construction, unless our Lord's good grammar and common sense are called in question" (page 97). It is the prelate's bad grammar and uncommon (yet very common) sense that is now called in question, in company with the allowings of the *Westminster Teacher* writers.

St. Paul says: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 2). This ought to be decisive as to who or what the church's foundation is. And he speaks of Christ as a rock: "And that Rock was Christ" (1 Cor. x. 4).

With ordinary grammatical and real common sense, let us look at Christ's own words: "Thou art *Petros* (a masculine noun), and on this *petra* (a feminine noun) I will build my church." What *petra*? Why, plainly the rock-foundation confession that Peter had just made: "Thou art the Christ, the Son of the living God," thus agreeing with the Scripture: "Other foundation can no man lay than . . . Jesus Christ.

Our Special Dividend for our Old Time Subscribers



We wish all our Old Time Subscribers to the *Sermonizer* and THE BIBLE CHAMPION would again read our announcement in the June, 1920, issue, page 251. We do not wish to miss one single Subscriber who has made ten consecutive subscription payments to the *Sermonizer*, or the *Student and Teacher*, and solicit your coöperation.

We have now presented a copy of Dr. McCosh's "Christianity and Positivism" to all whom we found entitled to this special dividend. But we are solicitous that each one entitled to a copy has received his. Only about ten per cent. of all whom we sent a copy have acknowledged receipt and so fear our Uncle Sam may have lost a copy in transit or the Express Company may not have delivered every copy.

We take this method of requesting all who are entitled to a copy and have not received one to date to advise us and we will see that a volume is mailed at once.

We found there were quite a few more entitled to this Special Dividend than we estimated, and our edition of Dr. McCosh's book is now running low. We hope, however, to have enough to go around. But in the event this edition should be exhausted before all who are entitled to it are supplied we take the liberty to substitute a volume of Dr. Reid's "Christ and His Religion."

From this time on we will send a volume of Dr. Reid's "Christ and His Religion" to every subscriber who remits us for his tenth consecutive subscription, *free*, prepaid.—F. J. B.

A Gigantic Bible Weighing Three-quarters of a Ton

The largest Bible in the world, carried in a specially designed motor car, with an attractive pulpit and platform as part of the equipment, is a feature of work soon to appear in England. It is a part of the publicity program begun by the Bible Crusade to popularize the Holy Bible. The great book is to be carried from town to town, and meetings held in the streets with the pulpit as the speaker's stand. Aside from the size of the Bible, the most unique feature of the gigantic book is the fact that every one of the 12,000 texts from Genesis to Revelation will be handwritten and signed by individuals as a testimony to their faith. Twelve large goat skins were required for the binding. After this Bible has toured England, Scotland, and Wales, it is to be shipped to Canada, and then to the United States.

* * *

Every promise of Scriptures is a writing of God, which may be pleaded before Him with this reasonable request: "Do as thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the heavenly Father will not break His word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevalent pleading. It is a double argument; it is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it, wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—*Spurgeon*.

Interesting Letters from our Subscribers

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"God bless the BIBLE CHAMPION for its noble stand in defense of the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

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